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Sri Aurobindo's

Vedic Glossary

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पुस्तकालय

विषय संख्या 294.103
पुस्तक संख्या AUGV
आगत पञ्जिका संख्या 54,873

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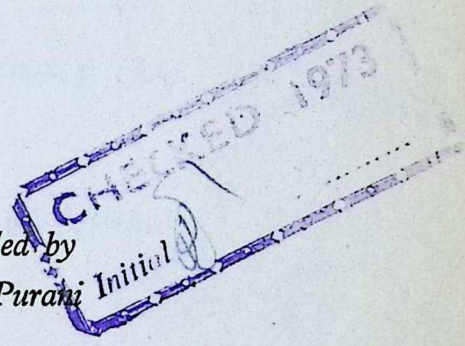

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Compiled by
A. B. Purani

स्टाक प्रमाणीकरण १९८४-१९८५

SRI AUROBINDO ASHRAM
PONDICHERRY
1962

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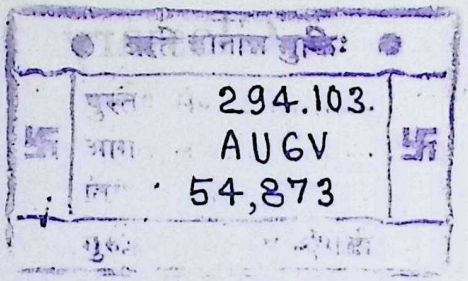

1962

PRINTED IN INDIA
SRI AUROBINDO ASHRAM PRESS
PONDICHERRY

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To

The memory

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of

Naren Das Gupta,

for years a comrade-pilgrim on the
Master's path
and a servant of the Mother.

Purani

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There in a hidden chamber closed and mute
Are kept the record graphs of the cosmic scribe,

....

There is the Book of Being's index page,
The text and glossary of the Vedic truth
Are there;...

Savitri (Book I. Canto 5.)

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COMPILER'S NOTE

The object of this compilation is double : one, to facilitate the study of the Veda along Sri Aurobindo's epoch-making symbolic and spiritual interpretation by supplying a glossary that might help the student to interpret new hymns in its light. The second object is to stimulate interest in Sri Aurobindo's two books on the subject : *On the Veda* and *Hymns to the Mystic Fire*. I may add the Late Kapali Shastri's *Siddhanjana* in Sanskrit[1] and my own *Studies in Vedic interpretation*.[2]

Sri Aurobindo has followed a comprehensive plan in his works. He has translated in all more than 4500 hymns of the Rig Veda. Apart from developing his thesis while interpreting the various Gods (Agni, Varuna, Ashvins, Vishvadevas, Indra, Saraswati, Ocean and Rivers, Dawn, Sons of Darkness, Angirasas) he interpreted 42 Suktas out of 87 from the fifth Mandala and then took up selected hymns dealing with various other Gods (Soma, Ribhus, Vishnu etc.) thus establishing his thesis on a sound basis of internal evidence. His translation of all the hymns dedicated to Agni demonstrates clearly its universal applicability, while it makes the ancient hymns live again for us with their poetic force[3]

The problem of Vedic interpretation was always an open question : the known traditional interpreters are Yaska,

[1] Kapali Shastri's book : available from the Secretary of the Ashram.

[2] This is available from Chowkhambha Sanskrit Series P.O. 8 Benares.

[3] "Any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction must, if it is not to be merely dead scholastic work, bring at least a faint echo of their poetic force." —*On the Veda*, Sri Aurobindo

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Skandaswami, Udgitha, Venkata Madhava, Ananda Tirth, Madhwa etc., many of them, lived before Sayana. Yaska, centuries before Sayana, mentions in his work several schools and more than twenty prominent individuals who had been known in his time.[1] Sayana took up the ritualistic view which was only one of the many possible. The western scholars started with the initial error of Sayana and laid too much stress on linguistics[2] and conjucture in their work which seems to have led them almost to a stalemate. Dr. A.K. Coomarswamy says : "In any case no great extension of our present measure of understanding can be expected from philological research alone, however valuable such methods of research may have been in the past ; and what is true of Sumero-Babylonian religion is no less true of the Vedas, viz, that further progress in interpretation of liturgies cannot be made until the cult is more profoundly interpreted from the point of view of history of religion." (Langson's Tammuz and Ishtar, Oxford 1914). Sri Aurobindo offers this profound interpretation of the Vedic cult.

Some of the conjectural inferences have been mistaken by many as historical facts, e.g. invasion of India by the Aryans. But was there ever an invasion of Dravidian India by the Aryans ? There is no evidence of it in the hymns. Dr. Laxman Sarup says : "The evidence of the Rig Veda shows that the Aryans were not foreigners who had come from outside and settled in the valleys of various rivers". (*Rig Veda and Mohenjo Daro* Vol. IV. Oct. 1937).

The compilation presented here gives over and above the rendering of seven thousand words, grammatical and other

[1] The Yajnikas, Aitihasikas, Vaiyakaranas etc., and Shakapuni, Shaktala, Udumbara, Tittiki, Gallava, Chamashiras, etc.

[2] Dr. A. K. Coomaraswamy in the preface to his book "A new approach to the Vedas" says : "What right have Sanskritists to confine their labours to the solution of linguistic problems ? Is it fear that precludes their wrestling with the ideology of the texts they undertake ?" The Vedas were not preserved for their language by the ancient Indians,

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notes on more than three hundred words. Besides, the introduction traces the outline of the discovery in the words of Sri Aurobindo. It shows how he stumbled upon the secret of the hymns—without any intention of being a scholar of the Veda—during his spiritual practice of yoga, how he followed up the clue and was led to reveal the inmost significance.

One Sukta rendered in terms of Sayana and in his own words will indicate to the student how the two schools differ and where they agree. Some hymns are given with full and detailed explanation by Sri Aurobindo so that the student can learn directly from the Master.

I do hope that the book which is being published when some at least among scholars of the Veda are showing signs of change of the angle of vision will be found useful. The inferiority complex is slowly giving way to independent thinking. To all who are earnest about studying the Veda Sri Aurobindo's new spiritual interpretation will carry a new vision which is justified by grammar and is mainly based on internal evidence.

My thanks are due to friends who have helped me in preparing the final manuscript for the Press,—to Sm. Sarala M.A., to poet Pujalal, to Sj. Indu Rai and particularly to Sj. Jagannath who helped me in correcting the proofs also.

The words compiled are the pada-path of the Rig Veda. The reader must refer to it.

The Compiler

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I

HOW THE DISCOVERY OF THE SECRET OF THE VEDA WAS MADE

First, it seems to me advisable to explain the genesis of the theory in my own mind, so that the reader may the better understand the line I have taken or, if he chooses, check my prepossessions or personal preferences which may have influenced or limited the right application of reasoning to this difficult problem. (*On the Veda*, P. 42).

Like the majority of educated Indians I had passively accepted without examination, before myself reading the Veda, the conclusions of European scholarship both as to the the religious and as to the historical and ethical sense of the the ancient hymns. In consequence, following again the ordinary line taken by modernised Hindu opinion, I regarded the Upanishads as the most ancient source of Indian thought and religion, the true Veda, the first Book of Knowledge....

My first contact with Vedic thought came indirectly while pursuing certain lines of self-development in the way of Indian yoga, which, without my knowing it, were spontaneously converging towards the ancient and now unfrequented paths followed by our forefathers. At this time there began to arise in my mind an arrangement of symbolic names attached to certain psychological experiences which had begun to regularise themselves; and among them there came the figures of three female energies, Ila, Saraswati, Sarama, representing severally three out of the four faculties of the intuitive reason, revelation, inspiration and intuition. Two of these names were not well known to me as names of Vedic goddesses, but were

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connected rather with the current Hindu religion or with old Puranic legend, Saraswati, goddess of learning and Ila, mother of the Lunar dynasty. But Sarama was familiar enough. I was unable, however, to establish any connection between the figure that rose in my mind and the Vedic hound of heaven, who was associated in my memory with Argive Helen and represented only an image of the physical Dawn entering in its pursuit of the vanished herds of Light into the cave of the Powers of darkness. When once the clue is found, the clue of the physical Light imaging the subjective, it is easy to see that the hound of heaven may be the intuition entering into the dark caverns of the subconscious mind to prepare the delivery and out-flashing of the bright illuminations of knowledge which have there been imprisoned. (*On the Veda*, P. 42-43)

It was my stay in Southern India which first seriously turned my thoughts to the Veda. Two observations that were forced on my mind, gave a serious shock to my second-hand belief in the racial division between Northern Aryans and Southern Dravidians. The distinction had always rested for me on a supposed difference between the physical types of Aryan and Dravidian and a more definite incompatibility between the Northern Sanskritic and the Southern non-Sanskritic tongues.... I could not, however, be long in Southern India without being impressed by the general recurrence of northern or "Aryan" types in the Tamil race....

But what then of the sharp distinction between Aryan and Dravidian races created by the philologists ? It disappears.

* * *

On examining the vocables of the Tamil language, in appearance so foreign to the Sanksritic form and character, I yet found myself continually guided by words or by families of words supposed to be pure Tamil in establishing new

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relations between Sanskrit and its distant sister, Latin, and occasionally, between the Greek and the Sanskrit.... And it was through this Dravidian language that I came first to perceive what seems to me now the true law, origins and, as it were, the embryology of the Aryan tongues. (*On the Veda*, P. 45)

It was, therefore, with a double interest that for the first time I took up the Veda in the original, though without any intention of a close or serious study. It did not take long to see that the Vedic indications of a racial division between Aryans and Dasyus and the identification of the latter with the indigenous Indians were of a far flimsier character than I had supposed. But far more interesting to me was the discovery of a considerable body of profound psychological thought and experience lying neglected in these ancient hymns. (*On the Veda*, Pp. 45 & 46)

I was helped in arriving at this result by my fortunate ignorance of the commentary of Sayana. For I was left free to attribute their natural psychological significance to many oridinary and current words of the Veda, such as *dhī*, thought or understanding ; *manas*, mind, *mati*, thought, feeling or mental state, *maniṣā*, intellect, *ṛtam*, truth ; to give their exact shade to *kavi*, seer, *manīṣī*, thinker, *vipra vipaścit*, enlightened in mind, and a number of similar words ;... (*On the Veda*, P. 46)

* * *

"At the beginning of all human traditions there is this ancient memory. It is Indra and the serpent Vritra, it is Apollo and the Python, it is Thor and the Giants, Sigurd and Fafner, it is the mutually opposing gods of the Celtic mythology ; but only in the Veda do we find the key to this imagery which conceals the hope or the wisdom of a prehistoric humanity." (*On the Veda*, P. 218)

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2. VEDA AS LITERATURE

The Veda is the creation of an early intuitive and symbolical mentality to which the later mind of man, strongly intellectualised and governed on the one side by reasoning idea and abstract conception, on the other hand by the facts of life and matter accepted as they present themselves to the senses and positive intelligence without seeking in them for any divine or mystic significance, indulging the imagination as a play of the aesthetic fancy rather than as an opener of the doors of truth and only trusting to its suggestions when they are confirmed by the logical reason or by physical experience, aware only of carefully intellectualised intuitions and recalcitrant for the most part to any others, has grown a total stranger. It is not surprising therefore that the Veda should have become unintelligible to our minds except in its most outward shell of language, and that even very imperfectly known owing to the obstacle of an antique and ill-understood diction, and that the most inadequate interpretations should be made which reduce this great creation of the young and splendid mind of humanity to a botched and defaced scrawl, an incoherent hotch-potch of the absurdities of a primitive imagination perplexing what would be otherwise the quite plain, flat and common record of a naturalistic religion which mirrored only and could only minister to the crude and materialistic desires of a barbaric life-mind. The Veda became to the later scholastic and ritualistic idea of Indian priests and pundits nothing better than a book of mythology and sacrificial ceremonies; European scholars seeking in it for what was alone to them of any rational interest, the history, myths and popular religious notions of a primitive people, have done yet worse wrong to the Veda and by insisting on a wholly externl rendering still farther stripped it of its spiritual interest and its poetic greatness and beauty.

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But this was not what it was to the Vedic Rishis themselves or to the great seers and thinkers who came after them and developed out of their pregnant and luminous intuitions their own wonderful structures of thought and speech built upon an unexampled spiritual revelation and experience. The Veda was to these early seers the Word discovering the Truth and clothing in image and symbol the mystic significances of life. It was a divine discovery and unveiling of the potencies of the word, of its mysterious revealing and creative capacity, not the word of the logical and reasoning or the aesthetic intelligence, but the intuitive and inspired rhythmic utterance, the *mantra*. Image and myth were freely used, not as an imaginative indulgence, but as living parables and symbols of things that were very real to their speakers and could not otherwise find their own intimate and native shape in utterance, and the imagination itself was a priest of greater realities than those that meet and hold the eye and mind limited by the external suggestions of life and the physical existence. This was their idea of the sacred poet,—a mind visited bysome highest light and its forms of idea and word,a seer and hearer of theTruth,*kavayaḥ satyaśrutaḥ*. v.57.8. The poets of the Vedic verse certainly did not regard their function as it is represented by modern scholars, they did not look on themselves as a sort of superior medicine-men and makers of hymn and incantation to a robust and barbarous tribe, but as seers and thinkers, *ṛṣi, dhīra*. These singers believed that they were in possession of a high, mystic and hidden truth, claimed to be the bearers of a speech acceptable to a divine knowledge, and expressly so speak of their utterances, as secret words which declare their whole significance only to the seer, *kavaye nivacanāni ninyā vacāṁsi*. IV.3.16.And to those who came after them the Veda was a book of knowledge, and even of the supreme knowledge, a revelation, a great utterance of eternal and impersonal truth as it had been seen and heard in the inner experience of inspired and semi-divine thinkers. The smallest circumstances of the sacrifice

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around which the hymns were written were intended to carry a symbolic and psychological power of significance, as was well-known to the writers of the ancient Brahmnas. The sacred verses, each by itself held to be full of a divine meaning, were taken by the thinkers of the Upanishads as the profound and pregnant seed-words of the truth they sought and the highest authority they could give for their own sublime utterances was a supporting citation from their predecessors with the formula—*tad eṣā ricābhyuktā*, "This is that word which was spoken by the Rig Veda." Western scholars choose to imagine that the successors of the Vedic Rishis were in error, that, except for some later hymns, they put a false and non-existent meaning into the old verses and that they themselves divided from the Rishis not only by ages of time but by many gulfs and separating seas of an intellectualised mentality know infinitely better. But mere common sense ought to tell us that those who were so much nearer in both ways to the original poets had a better chance of holding at least the essential truth of the matter and suggests at least the strong probability that the Veda was really what it professes to be, the seeking for a mystic knowledge, the first form of the constant attempt of the Indian mind, to which it has always been faithful, to look beyond the appearances of the physical world and through its own inner experiences to the godheads, powers, self-existence of the One of whom the sages speak variously—the famous phrase in which the Veda utters its own central secret, *ekam sad viprā bahudhā vadanti*. I.164.46.

The real character of the Veda can best be understood by taking it anywhere and rendering it straightforwardly according to its own phrases and images. A famous German scholar rating from his high pedestal of superior intelligence the silly persons who find sublimity in the Veda, tells us that it is full of childish, silly, even monstrous conceptions, that it is tedious, low, commonplace, that it represents human nature on a low level of selfishness and worldliness and that only here

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and there are a few rare sentiments that come from the depths of the soul. It may be made so if we put our own mental conceptions into the words of the Rishis, but if we read them as they are without any such false translation into what we think early barbarians ought to have said and thought, we shall find instead a sacred poetry sublime and powerful in its words and images, though with another kind of language and imagination than we now prefer and appreciate, deep and subtle in its psychological experience and stirred by a moved soul of vision and utterance. Hear rather the word itself of the Veda :

"States upon states are born, covering over covering awakens to knowledge : in the lap of the mother he wholly sees. They have called to him, getting a wide knowledge, they guard sleeplessly the strength, they have entered into the strong city. The peoples born on earth increase the luminous (force) of the son of the White Mother; he has gold on his neck, he is large of speech, he is as if by (the power of) this honey-wine a seeker of plenty. He is like pleasant and desirable milk, he is a thing uncompanioned and is with the two who are companions and is as a heat that is the belly of plenty and is invincible and an overcomer of many. Play, O Ray, and manifest thyself." (Rig Veda V.19.)

Or again in the succeeding hymn,—

"Those (flames) of thee, the forceful (goodhead), that move not and are increased and puissant, uncling the hostility and crookedness of one who has another law. O Fire, we choose thee for our priest and the means of effectuation of our strength and in the sacrifices bringing the food of thy pleasure we call thee by the word....O god of perfect works, may we be for the felicity, for the truth, revelling with the rays, revelling with the heroes." V.20.

And finally let us take the bulk of the third hymn that follows couched in the ordinary symbols of the sacrifice,—

"As the Manu we set thee in thy place, as the Manu we kindle thee. O Fire, O Angiras, as the Manu sacrifice to the

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gods for him who desires the godheads. O Fire, well pleased thou art kindled in the human being and the ladles go to thee continually....Thee all the gods with one pleasure (in thee) made their messenger and serving thee, O seer, (men) in the sacrifices adore the god. Let the mortal adore the divine Fire with sacrifice to the godheads. Kindled, flame forth, O Bright One. Sit in the seat of Truth, sit in the seat of peace." v.21. That, whatever interpretation we choose to put on its images, is a mystic and symbolic poetry and that is the real Veda.

The character of Vedic poetry apparent from these typical verses need not surprise or baffle us when we see what will be evident from a comparative study of Asiatic literature, that though distinguished by its theory and treatment of the word, its peculiar system of images and the complexity of its thought and symbolised experience, it is in fact the beginning of a form of symbolic or figurative imagery for the poetic expression of spiritual experience which reappears constantly in later Indian writing, the figures of the Tantras and Puranas, the figures of the Vaishnava poets,—one might add even a certain element in the modern poetry of Tagore,—and has its kindred movements in certain Chinese poets and in the images of the Sufis. The poet has to express a spiritual and psychical knowledge and experience and he cannot do it altogether or mainly in the more abstract language of the philosophical thinker, for he has to bring out, not the naked idea of it, but as vividly as possible its very life and most intimate touches. He has to reveal in one way or another a whole world within him and the quite inner and spiritual significances of the world around him and also, it may well be, godheads, powers, visions and experiences of planes of consciousness other than the one with which our normal minds are familiar. He uses or starts with the images taken from his own normal and outward life and that of humanity and from visible Nature, and though they do not of themselves actually express, yet obliges them to express

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by implication or to figure the spiritual and psychic idea and experience. He takes them selecting freely his notation of images according to his insight or imagination and transmutes them into instruments of another significance and at the same time pours a direct spiritual meaning into the Nature and life to which they belong, applies outward figures to inner things and brings out their latent and inner spiritual or psychic significance into life's outward figures and circumstances. Or an outward figure nearest to the inward experience, its material counterpart, is taken throughout and used with such realism and consistency that while it indicates to those who possess it the spiritual experience, it means only the external thing to others,—just as the Vaishnava poetry of Bengal makes to the devout mind a physical and emotional image or suggestion of the love of the human soul for God, but to the profane is nothing but a sensuous and passionate love poetry hung conventionally round the traditional human-divine personalities of Krishna and Radha. The two methods may meet together, the fixed system of outward images be used as the body of the poetry, while freedom is often taken to pass their first limits, to treat them only as initial suggestions and transmute subtly or even cast them aside or subdue into a secondary strain or carry them out of themselves so that the translucent veil they offer to our minds lifts from or passes into the open revelation. The last is the method of the Veda and it varies according to the passion and stress of the sight in the poet or the exaltation of his utterance.

The poets of the Veda had another mentality than ours, their use of their images is of a peculiar kind and an antique cast of vision gives a strange outline to their substance. The physical and the psychical worlds were to their eyes a manifestation and a twofold and diverse and yet connected and similar figure of cosmic godheads, the inner and outer life of man a divine commerce with the gods, and behind was the one Spirit or Being of which the gods were names and personalities

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and powers. These godheads were at once masters of physical Nature and its principles and forms, their godheads and their bodies and inward divine powers with their corresponding states and energies born in our psychic being because they are the soul powers of the cosmos, the guardians of truth and immortality, the children of the Infinite, and each of them too is in his origin and in his last reality the supreme Spirit putting in front one of his aspects. The life of man was to these seers a thing of mixed truth and falsehood, a movement from mortality to immortality, from mixed light and darkness to the splendour of a divine Truth whose home is above in the Infinite but which can be built up here in man's soul and life, a battle between the children of Light and the sons of Night, a getting of treasure, of the wealth, the booty given by the gods to the human warrior, and a journey and a sacrifice; and of these things they spoke in a fixed system of images taken from Nature and from the surrounding life of the warlike, pastoral and agricultural Aryan peoples and centred round the cult of Fire and the worship of the powers of living Nature and the institution of sacrifice. The details of outward existence and of the sacrifice were in their life and practice symbols, and in their poetry not dead symbols or artificial metaphors, but living and powerful suggestions and counterparts of inner things. And they used too for their expression a fixed and yet variable body of other images and a glowing web of myth and parable, images that became parables, parables that became myths and myths that remained always images, and yet all these things were to them, in a way that can only be understood by those who have entered into a certain order of psychic experience, actual realities. The physical melted its shades into the lustres of the psychic, the psychic deepened into the light of the spiritual and there was no sharp dividing line in the transition, but a natural blending and intershading of their suggestions and colours. It is evident that a poetry of this kind, written by men with this kind of vision or imagina-

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tion, cannot either be interpreted or judged by the standards of a reason and taste observant only of the canons of the physical existence. The invocation "Play, O Ray, and become towards us" v.19. is at once a suggestion of the leaping up and radiant play of the potent sacrificial flame on the physical altar and of a similar psychical phenomenon, the manifestation of the saving flame of a divine power and light within us. The western critic sneers at the bold and reckless and to him monstrous image in which Indra, son of Earth and Heaven, is said to create his own father and mother but if we remember that Indra is the supreme spirit in one of its eternal and constant aspects, creator of Earth and Heaven, born as a cosmic godhead between the mental and physical worlds and recreating their powers in man, we shall see that the image is not only a powerful but in fact a true and revealing figure, and in the Vedic technique it does not matter that it outrages the physical imagination since it expresses a greater actuality as no other figure could have done with the same awakening aptness and vivid poetical force. The Bull and Cow of the Veda, the shining herds of the Sun lying hidden in the cave are strange enough creatures to the physical mind, but they do not belong to the earth and in their own plane they are at once images and actual things and full of life and significance. It is in this way that throughout we must interpret and receive the Vedic poetry according to its own spirit and vision and the psychically natural, even if to us strange and supernatural, truth of its ideas and figures.

The Veda thus understood stands out, apart from its interest as the world's first yet extant Scripture, its earliest interpretation of man and the Divine and the universe, as a remarkable, a sublime and powerful poetic creation. It is in its form and speech no barbaric production. The Vedic poets are masters of a consummate technique, their rhythms are carved like chariots of the gods and borne on divine and ample wings of sound, and are at once concentrated and wide-waved, great in movement and subtle in modulation, their speech lyric by

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intensity and epic by elevation an utterance of great power, pure and bold and grand in outline, a speech direct and brief in impact, full to overflowing in sense and suggestion so that each verse exists at once as a strong and sufficient thing in itself and takes its place as a large step between what came before and what comes after. A sacred and hieratic tradition faithfully followed gave them both their form and substance, but this substance consisted of the deepest psychic and spiritual experiences of which the human soul is capable and the forms seldom or never degenerate into a convention, because what they are intended to convey was lived in himself by each poet and made new to his own mind in expression by the subtleties or sublimities of his individual vision. The utterances of the greatest seers. Viswamitra, Vamadeva, Dirghatamas and many others, touch the most extraordinary heights and amplitudes of a sublime and mystic poetry and there are poems like the Hymn of Creation that move in a powerful clarity on the summits of thought on which the Upanishads lived constantly with a more sustained breathing. The mind of ancient India did not err when it traced back all its philosophy, religion and essential things of its culture to these seer-poets, for all the future spirituality of her people is contained there in seed or in first expression.

(*Foundations of Indian Culture*, Ch. X. pp. 293-302)

3. VEDIC RELIGION

Now the spirit of Indian religion and spiritual culture has been persistently and immovably the same throughout the long time of its vigour, but its form has undergone remarkable changes. Yet if we look into them from the right centre it will be apparent that these changes are the results of a logical and inevitable evolution inherent in the very process of man's growth towards the heights. In its earliest form, its first

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Vedic system, it took its outward foundation on the mind of the physical man whose natural faith is in things physical, in the sensible and visible objects, presences, representations and the external pursuits and aims of the material world. The means, symbols, rites, figures, by which it sought to mediate between the spirit and the normal human mentality were drawn from these most external physical things. Man's first and primitive idea of the Divine can only come through his vision of external Nature and the sense of a superior Power or Powers concealed behind her phenomena veiled in the Heaven and Earth, Father and Mother of our being, in the sun and moon and stars, its lights and regulators, in dawn and day and night and rain and wind and storm, the oceans and the rivers and the forests, all the circumstances and forces of her scene of action, all that vast and mysterious surrounding life of which we are a part and in which the natural heart and mind of the human creature feel instinctively through whatever bright or dark or confused figures that there is here some divine multitude or else mighty Infinite, one, manifold and mysterious, which takes these forms and manifests itself in these motions. The Vedic religion took this natural sense and feeling of the physical man; it used the conceptions to which they gave birth, and it sought to lead him through them to the psychic and spiritual truths of his own being and the being of the cosmos. It recognised that he was right when he saw behind the manifestations of Nature great living powers and godheads, even though he knew not their inner truth, and right too in offering to them worship and propitiation and atonement. For that inevitably must be the initial way in which his active physical, vital and mental nature is allowed to approach the Godhead. He approaches it through its visible outward manifestations as something greater than his own natural self, something single or multiple that guides, sustains and directs his life, and he calls to it for help and support in the desires and difficulties and distresses and

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struggles of his human existence. The Vedic religion accepted also the form in which early man everywhere expressed his sense of the relation between himself and the godheads of Nature; it adopted as its central symbol the act and ritual of a physical sacrifice. However crude the notions attached to it, this idea of the necessity of sacrifice did express obscurely a first law of being. For it was founded on that secret of constant interchange between the individual and the universal powers of the cosmos which covertly supports all the process of life and develops the action of Nature.

But even in its external and exoteric side the Vedic religion did not limit itself to this acceptance and regulation of the first religious notions of the natural physical mind of man. The Vedic Rishis gave a psychic function to the godheads worshipped by the people; they spoke to them of a higher Truth, Right, Law of which the gods were the guardians, of the necessity of a truer knowledge and a larger inner living according to this Truth and Right and of a home of Immortality to which the soul of man could ascend by the power of Truth and of right doing. The people no doubt took these ideas in their most external sense; but they were trained by them to develop their ethical nature, to turn towards some initial development of their psychic being, to conceive the idea of a knowledge and truth other than that of the physical life and to admit even a first conception of some greater spiritual Reality which was the ultimate object of human worship or aspiration. This religious and moral force was the highest reach of the external cult and the most that could be understood or followed by the mass of the people.

The deeper truth of these things was reserved for the initiates, for those who were ready to understand and practise the inner sense, the esoteric meaning hidden in the Vedic scripture. For the Veda is full of words which, as the Rishis themselves express it, are secret words that give their inner meaning only to the seer, *Kavaye nivacanāni ninyāni vacāṁsi.*

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IV.3.16. This is a feature of the ancient sacred hymns which grew obscure to later ages ; it became a dead tradition and has been entirely ignored by modern scholarship in its laborious attempt to read the hieroglyph of the Vedic symbols. Yet its recognition is essential to a right understanding of almost all the ancient religions ; for mostly they started on their upward curve through an esoteric element of which the key was not given to all. In all or most there was a surface cult for the common physical man who was held yet unfit for the psychic and spiritual life and an inner secret of the Mysteries carefully disguised by symbols whose sense was opened only to the initiates. This was the origin of the later distinction between the Shudra, the undeveloped physical minded man and the twice-born, those who were capable of entering into the second birth by initiation and to whom alone the Vedic education could be given without danger. This too actuated the later prohibition of any reading or teaching of the Veda by the Shudra. It was this inner meaning, it was the higher psychic and spiritual truths concealed by the outer sense, that gave to these hymns the name by which they are still known, the Veda, the Book of Knowledge. Only by penetrating into the esoteric sense of this worship can we understand the full flowering of the Vedic religion in the Upanishads and in the long later evolution of Indian spiritual seeking and experience. For it is all there in its luminous seed, preshadowed or even prefigured in the verses of the early seers. The persistent notion which through every change ascribed the foundation of all our culture to the Rishis, whatever its fabulous forms and mythical ascriptions, contains a real truth and veils a sound historic tradition. It reflects the fact of a true initiation and an unbroken continuity between this great primitive past and the riper but hardly greater spiritual development of our historic culture.

This inner Vedic religion started with an extension of the psychic significance of the godheads in the Cosmos. Its

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primary notion was that of a hierarchy of worlds, an ascending stair of planes of being in the universe. It saw a mounting scale of the worlds corresponding to a similar mounting scale of planes or degrees or levels of consciousness in the nature of man. A Truth, Right and Law sustains and governs all these levels of Nature ; one in essence, it takes in them different but cognate forms. There is for instance the series of the outer physical light, another higher and inner light which is the vehicle of the mental, vital and psychic consciousness and a highest inmost Light of spiritual illumination. Surya, the Sun-God, was the lord of the physical sun ; but he is at the same time to the Vedic seer-poet the giver of the rays of knowledge which illumine the mind and he is too the soul and energy and body of the spiritual illumination. And in all these powers he is a luminous form of the one and infinite Godhead. All the Vedic godheads have this outer and this inner and inmost function, their known and their secret Names. All are in their external character powers of physical Nature ; all have in their inner meaning a psychic function and psychological ascriptions; all too are various powers of some one highest Reality, *ekam sat*, I.164.46. the one infinite Existence. This hardly knowable Supreme is called often in the Veda "That Truth" or "That One," *tat satyam, tad ekam.* V.62.1. This complex character of the Vedic godheads assumes forms which have been wholly misunderstood by those who ascribe to them only their outward physical significance. Each of these gods is in himself a complete and separate cosmic personality of the one Existence and in their combination of powers they form the complete universal power, the cosmic whole, *vaiśvadevyam.* Each again, apart from his special function, is one godhead with the others ; each holds in himself the universal divinity, each god is all the other gods. This is the aspect of the Vedic teaching and worship to which a European scholar, mistaking entirely its significance because he read it in the dim and poor light of European religious experience,

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has given the sounding misnomer, henotheism. Beyond, in the triple Infinite, these godheads put on their highest nature and are names of the one nameless Ineffable.

But the greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, lay in its application to the inner life of man. Man lives in the physical cosmos subject to death and the "much falsehood" VII.60.5. of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, *ṛtasya panthā*. Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme ether of the Truth; for there is the foundation of Immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, *Ekam sat*, Supra-

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cosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realisable divinity of the human spirit. In an age to which in the insolence of our external knowledge we are accustomed to look back as the childhood of humanity or at best a period of vigorous barbarism, this was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, *pūrve pitaraḥ manuṣyāḥ*, founded a great and profound civilisation in India.

(*Foundations of Indian Culture*, Ch. II. pp. 159-165)

4. VEDA : ITS PROFOUND INFLUENCE ON INDIAN SOCIAL LIFE

The theory that there was nothing in the sacrifice except a propitiation of nature-gods for the gaining of worldly prosperity and of Paradise, is a misunderstanding by a later humanity which had already become profoundly affected by an intellectual and practical bent of mind, practical even in its religion and even in its own mysticism and symbolism, and therefore could no longer enter into the ancient spirit. Not only the actual religious worship but also the social institutions of the time were penetrated through and through with the symbolic spirit. Take the hymn of the Rig Veda X.85 which is supposed to be a marriage-hymn for the union of the human couple and was certainly used as such in the later Vedic ages. Yet the whole sense of the hymn turns about the successive marriages of Surya, daughter of the Sun, with different gods

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and the human marriage is quite a subordinate matter overshadowed and governed entirely by the divine and mystic figure and is spoken of in the terms of that figure. Mark, however, that the divine marriage here is not, as it would be in later ancient poetry, a decorative image or poetical ornamentation used to set off and embellish the human union; on the contrary, the human is an inferior figure and image of the divine. The distinction marks off the entire contrast between that more ancient mentality and our modern regard upon things. This symbolism influenced for a long time Indian ideas of marriage and is even now conventionally remembered though no longer understood or effective.

(*Human Cycle*, Pp. 4 & 5)

Or let us take, for this example will serve us best, the Vedic institution of the fourfold order, *caturvarṇa*, miscalled the system of the four castes,—for caste is a conventional, *varṇa* a symbolic and typal institution. We are told that the institution of the four orders of society was the result of an economic evolution complicated by political causes. Very possibly; but the important point is that it was not so regarded and could not be so regarded by the men of that age. For while we are satisfied when we have found the practical and material causes of a social phenomenon and do not care to look farther, they cared little or only subordinately for its material factors and looked always first and foremost for its symbolic, religious and psychological significance. This appears in the Purusha-Sukta of the Veda where the four orders are described as having sprung from the body of the creative Deity, from his head, arms, thighs and feet. To us this is merely a poetical image and its sense is that the Brahmins were the men of Knowledge, the Kshatriyas the men of power, the Vaisyas the producers and support of Society, the Shudras its servants. As if that were all, as if the men of those days would have so profound a reverence for mere poetical

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figures like this of the body of Brahma or that other of the marriages of Surya, would have built upon them elaborate systems of ritual and sacred ceremony, enduring institutions, great demarcations of social type and ethical discipline. We read always our own mentality into that of these ancient forefathers and it is therefore that we can find in them nothing but imaginative barbarians. To us poetry is a revel of intellect and fancy, imagination a plaything and caterer for our amusement, our entertainer, the nautch-girl of the mind. But to the men of old the poet was a seer, a revealer of hidden truths, imagination no dancing courtesan but a priestess in God's house commissioned not to spin fictions but to image difficult and hidden truths; even the metaphor or simile in the Vedic style is used with a serious purpose and expected to convey a reality, not to suggest a pleasing artifice of thought. The image was to these seers a revelative symbol of the unrevealed and it was used because it could hint luminously to the mind what the precise intellectual word, apt only for logical or practical thought or to express the physical and the superficial, could not at all hope to manifest. To them the symbol of the Creator's body was more than an image, it expressed a divine Reality.

Human Society was for them an attempt to express in life the cosmic Purusha who has expressed himself otherwise in the material and supraphysical universe. Man and the cosmos are both of them symbols and expressions of the same hidden Reality.

(*Human Cycle*, Pp. 6 & 7)

V

SOME GENERAL PRINICIPLES

The Rig-Veda is one in all its parts.

Veda cannot be interpreted by separate passages or hymns. If it is to have any coherent or consistent meaning, we must interpret it as a whole. (P. 126. *On the Veda*)

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I do not propose to use a negative and destructive method directed against the received solutions, but simply to present, positively and constructively, a larger and, in some sort, a complementary hypothesis built upon broader foundations.

The ritual system recognised by Sayana may, in its externalities, stand; the naturalistic sense discovered by European scholarship may, in its general conceptions, be accepted; but behind them there is always the true and still hidden secret of the Veda,—the secret words, which *niṇyā vacāṃsi* were spoken for the purified in soul and the awakened in knowledge. (P. 9)

The Veda is anterior to intellectual age and the method of the Veda is not therefore intellectual.

Rishi is not an author. He is a Seer.

Veda does not expound any dogma or religion. It is a record of spiritual experiences couched in symbolic language. This is borne by the fact that the language remains the same throughout the Veda.

The personality of the poet differs in different Riks but the Rishis did not aim at poetic expression. For them expression was the means not the aim.

What do the Riks represent ?—The Vedic hymns may indicate the close of a great period of intuitive knowldge; or they may be a selection from some previous collection.

* *

Why the symbolic meaning of the Veda was lost ?

Firstly, because the initial intensity of the search for the truth was gone : a period of relaxation may have intervened.

Secondly, because the Vedic Rishis were deliberately ambiguous. It was therefore difficult to rediscover their meaning.

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The Brahmanas try to preserve the external ritualism of the Veda, while the Upanishads try to restate the internal meaning.

The Upanishads indicate a revival and not a revolt. Upanishads use the Veda as a help in their spiritual experience and they did not care for the words or the verbal sense of the Veda.

The Upanishad taught the uselessness of the mere ritual and also the emptiness of mere forms; thus the influence of the Veda was undermined.

The Upanishads expressed their thoughts in quite a different language and style. They founded the Vedanta philosophy.

At last the Upanishads became the fountainhead of knowledge and the Veda came to be regarded as the book of ritual.

The rise of Buddhism in India gave the final blow to ritualism. The Veda then remained with the scholar and suffered most by losing completely the whole of its central meaning.

The Veda in fact was never meant for the mere scholar.

6. FOREWORD TO 'HYMNS TO THE MYSTIC FIRE'

In ancient times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth,—the Veda itself describes them as *kavayaḥ satyaśrutaḥ*, v.59.8. "seers who are hearers of the Truth" and the Veda itself was called, *śruti*, a word which came to mean "revealed Scripture". The seers of the Upanishad had the same

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idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as Sruti, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karmakanda, and the section of Knowledge, Jnanakanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition ? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory ? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation ? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacrifice, that their chants were written to be sung at public sacifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not

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reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these countries these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a River Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts : all the

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Greek deities have undergone a change in this direction—Apollo, the Sun-God, has become a god of poetry and prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Rudra, Brahma —developing from the Vedic Brihaspati, or Brahmanaspati, —Shiva, Lakshmi, Durga. Thus in India the change in the gods was less complete, the earlier deities became the inferior divinities of the Puranic pantheon and this was largely due to the survival of the Rig Veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different countries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was

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with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void,

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with nothing whatever to support it; some foundation there must have been however small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words,—Yaska counts more than four hundred of which he did not know the meaning,—and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, seer-words," and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's

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hymns in the fourth Mandala (IV.3.16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words"—"*niṇyā vacāṁsi*"—"seer-wisdoms that utter their inner meaning to the seer" —*kāvyāni kavaye nivacanā*. The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing "in a supreme ether, imperishable and immutable in which all the gods are seated," and he adds "one who knows not That what shall he do with the Rik ?" (I. 164. 39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word ; but the word and thought of the Veda belongs to the higher planes (I.164.46). Elsewhere in the Riks the Vedic Word is described (X. 71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise ; it results from it beyond doubt that even then while the Rig Veda was being written the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after

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the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says further that "the Rishis saw the truth, the true law of things, directly by an inner vision;" afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, "the true sense of the Veda can be recovered directly by meditation and tapasya," those who can use these means need no outward aids, for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate

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idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers ; they were seekers after a veiled truth behind things and not of an outward knowledge. The scientists and philosophers came afterwards ; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian cluture. The tradition of the Veda as the bed-rock of Indian civilisation—not merely a barbaric sacrificial liturgy—is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather

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strange and sometimes grotesque jumble which the traditional interpretation offers us. But if, on the other hand, a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of the mystics with a double significance, one exoteric the other esoteric, the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig Veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind,—in the phrase common in the Veda itself,—both the human and the divine.

But where is this body of esoteric meaning in the Veda ? It is only discoverable if we give a constant and straightforward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, Ritam, Truth; Truth was the central object of the seeking of the mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master word of the Vedic know-

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ledge has been interpreted in all kinds of senses according to the convenience or fancy of the interpreter, "truth", "sacrifice", "water", "one who has gone", even "food", not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straightforward meaning and give it constantly and consistently not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *śravas*, *kratu*, the psychological meaning of which they are capable and which they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hṛdi*, then this result becomes all the more clear, extended, pervasive. If, in addition, we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over Vritra and the battle with the Vritras, his powers, the recovery of the Sun, the Waters, the Cows from the Panis or other Dasyus, the whole Rig Veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the mystics in any ancient country but which actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning. When the seer speaks of Agni as "the luminous guardian of the Truth shining out in his own home," or of Mitra and Varuna or other gods as "in touch with the Truth and making the Truth grow" 1.2.8. or

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as "born in the Truth," III.20.2. these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought I.3.11. Saraswati awakes to consciousness or makes us conscious of the "Great Ocean and illumines all our thoughts." I.3.12. It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men,—man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, "'Let us become conscious whether by the War-Horse or by the Word of a Strength beyond men", II.2.10. his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. "Thought", says the Rishi, "has nourished for us human things in the Immortals, in the Great Heavens; it is the milch cow which milks of itself the wealth of many forms" II.2.9. the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth, it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won

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from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *niṇyā vacāṁsi*, sufficiently expressive, *kavaye nivacanā*. Again, Night and Dawn the eternal sisters are like "joyful weaving women weaving the weft of our perfected works into the form of a sacrifice." II.3.6. Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words—for secrecy must be observed—the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, *go*, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavisthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth and Light and Knowledge; this meaning which comes out in some passages can be consistently applied everywhere yielding a coherent sense. The word *ghṛta* means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-snu* III.41.4.[1]—it certainly does not mean that ghee drippped from them as they ran, although that seems to be the sense of the same epithet as

[1] Sayana, though in several passages he takes *ghṛta* in the sense of light renders it here by 'water'; he seems to think that the divine horses were very tired and perspiring profusely ! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra's horses.

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applied to the grain of which Indra's horses are invited to partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācim*, I.2.7. the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring ghrita, *ghṛtapruṣā manasā* II.3.2. and so manifest the Seats ("places, or planes"), the three heavens each of them and manifest the Gods.[1] But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens ? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a "mind pouring the light," a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic seer-will, *kavi kratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it : so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things

[1] This is Sayana's rendering of the passage and rises directly from the words.

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and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic "cow" is the symbol of light, so the Vedic "horse" is a symbol of power, spiritual strength, force of tapasya, When the Rishi asks Agni for a "horse-form cow-in-front gift" he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, "with the Ray-Cow walking in its front."[1] II.1.16. As one hymn describes the recovery from the Panis of the mass of the rays (the cows,—the shining herds, *gavyam*), so another hymn asks Agni for a mass or abundance or power of the horse—*aśvyam.* IV.28.5. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more abstract language and without symbol for a complete hero-force—*suvīryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring *apatyam*—as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth : Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or discover a path to the higher world of Truth. Again, 'water' in the Veda is used as a symbol. It speaks of the inconscient ocean, *salilam apraketam*, X.129.3. in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean—*maho arṇas*, the upper waters which,

[1] Compare the expression which describes the Aryan, the noble people as led by the light—*jyotir-agrāḥ.*

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as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition—*pracetayati ketunā*.I.3.11. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth—*ṛtajña* I.72.8. and when they are released they discover for us the road to the great Heavens. So, too, Parasara speaks of Knowledge and universal Life, "in the house of the waters". I.67.5. Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth. Along with it comes the other symbolic legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world—*svar*—by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth : it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So, too, the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or Vritras and are taken literally as human enemies in the ordinary interpretation, but Vritra is a demon who covers and holds back the Light and the waters and the Vritras are his forces fulfilling that function. The Dasyus, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig Veda and justified their belief in the inspired knowledge of their forerunners. "There is a

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Truth covered by a Truth," runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One;[1] I saw the greatest (best, most glorious) of the embodied gods".[2] v.62.1. Then mark how the seer of the Upanishad translates this thought or this mystic experience into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth.[3] O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." *Iśa.* The golden lid is meant to be the same as the inferior covering truth, *ṛtam*, spoken of in the Vedic verse; the "best of the bodies of the Gods" is equivalent to the "fairest form of the Sun", it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, "He am I", corresponds to That One, *tad ekam*, of the Rig Vedic verse; the "standing together of the ten hundreds" (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun "to marshal and mass his rays" so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance—and there are others—that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

[1] or, That (the supreme Truth) was one,
[2] or, it means, "I saw the greatest (best) of the bodies of the gods".
[3] or, for the law of the Truth, for vision.

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There are certain psychological terms which have to be taken consistently in their true sense if we are to find the inner or esoteric meaning. Apart from the Truth, Ritam, we have to take always in the sense of "thought" the word *dhī* which constantly recurs in the hymns. This is the natural meaning of *dhī* which corresponds to the later word Buddhi; it means thought, understanding, intelligence and in the plural 'thoughts', *dhiyaḥ*. It is given in the ordinary interpretation all kinds of meanings; "water", "work", "sacrifice", "food" etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word *ketu* means very ordinarily "ray" but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence, power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, *kavi-kratu*, I.1.5. he is the "will in the heart", *kratu hṛdi*. IV.41.1. Finally the word *śravas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śravas* comes from the root *śru* to hear and is used in the sense of ear itself or of hymn or prayer—a sense which Sayana accepts—and from this we can infer that it means the "thing heard" or its result knowledge that comes to us through hearing. The Rishis speak of

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themselves as hearers of the Truth, *satyaśrutaḥ*, and the knowledge received by this hearing as Sruti. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness ; thus when the Rishis speak of *śravāṁsi* as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this foreword these slight indications must suffice ; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda ? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads ; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, and immortality towards which the soul has to rise. We have to find our way to that, to get into touch with this Truth and Immortality, *sapanta ṛtaṁ amṛtaṁ*,[1] to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics.

[1] I.68.2.

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The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds,—a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūreḥ*,[1] and there is a world or home of Truth, *sadanam ṛtasya*[2], the Truth, the Right, the Vast, *satyaṁ ṛtaṁ bṛhat*,[3] where all is Truth-conscious, *ṛtacit*[4]. There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light—the world of the Sun of Truth, *svar*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya panthā*[5], or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasyus and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*[6], the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us,—that is the specific power of the Mantra,—to offer to them the gifts of the sacrifice and

[1] VII.60.5.
[2] I.164.47; also IV.21.3.
[3] Atharva XII.1.1.
[4] IV.3.4.
[5] III.12.7; also VII.66.3.
[6] V.12.2; also VII.43.4.

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by that giving secure their gifts, so that by this process we may built the way of our ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth,—a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā*, *ṛtasya dhīti*,[1] and by this way must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle,—a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our path-finder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig Veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,[2] or *tad ekam*,[3] which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is one Truth, *tat satyam*,[4] and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda" in the monthly philosophical magazine, "Arya", some thirty years ago; written in serial form while still developing

[1] I.68.3.
[2] I.164.46.
[3] X.129.2.
[4] III.39.5; also IV.54.4 and VIII.45.27.

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the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig Veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text ; the renderings of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig Veda or of a large part of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *ṛtaṁ*, *śravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this foreword has been written and some passages from the unpublished "Doctrine of the Mystics" have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis ; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation,

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But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved : in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation ; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their poetic force—more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the "herds of the light" or "the shining herds" or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood;[1] I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of

[1] The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

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language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the hymns had been translated and were ready for publication; but this time has not yet come.

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THE DOCTRINE OF THE MYSTICS

An excerpt from the Foreword to the Hymns of the Atris in the ARYA

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal—the vastness, the true existence, the light, the felicity—and it is called upon to discover and keep to the good, the straight and the happy path to the goal, the arduous yet joyful road of the Truth. It has to climb, let by the flaming strength of the divine will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into enemies; the kings of Aryan States whom he would conquer and overpass join themselves to the Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general

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appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censurers. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Sushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse,—an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities—they are much more than personifications—of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftnesses and his strengths, his clarities and his

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sweetnesses,—milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymns and the wine and forms perfectly —as a smith forges iron, says the Veda—their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and phyiscal functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

* * *

To what gods shall the sacrifice be offered ? Who shall be invoked to manifest and protect in the human being this increasing godhead ?

Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct

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with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth,—truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things—for creation is out-bringing, expression by the Truth and Will—and the father, fosterer, enlightener of our souls. The illuminations we seek are herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood,—and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses,—this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour,—this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering,—this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condi-

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tion of mind, vitality and body is necessary. This condition is given to us by the twin Aswins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Aswins, the weapons of the Gods, all the means of the journey and the battle. But as giver of the Light of Truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activising souls or passively executive and methodising energies. Aditi, infinite Mother of the Gods, comes first; and there are, besides, five powers of the Truth-consciousness,—Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscient and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the

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Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, master of life, links them together by the mid-air, the region of vital force. And there are other deities,—Parjanya, giver the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels,—in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates —that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits.

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Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth, shaped out of the dark inconscient ocean of existence, lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscient ocean below and seek the superconscient ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirit of these great Ancestors still assists their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Sunahsepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds, the liberated powers of the mind are wide-winging birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks

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out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thoughtthat arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.

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VII

SOME RIKS INTERPRETED BY SRI AUROBINDO

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ऋग्वेद, मण्डल १, सूक्त ४

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे। जुहूमसि द्यविद्यवि ॥१॥

उप नः सवना गहि सोमस्य सोमपाः पिब। गोदा इद्रेवतो मदः ॥२॥

अथा ते अन्तमानां विद्याम सुमतीनाम्। मा नो अति ख्य आ गहि ॥३॥

परेहि विग्रमस्तृतमिन्द्रं पृच्छा विपश्चितम्। यस्ते सखिभ्य आ वरम् ॥४॥

उप ब्रुवन्तु नो निदो निरन्यतश्चिदारत। दधाना इन्द्र इद् दुवः ॥५॥

उत नः सुभगाँ अरि वोचेयु र्दस्म कृष्टयः। स्यामेदिन्द्रस्य शर्मणि ॥६॥

एमाशुमाशवे भर यज्ञश्रियं नृमादनम्। पतयन्मन्दयत्सखम् ॥७॥

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः। प्रावो वाजेषु वाजिनम् ॥८॥

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो। धनानामिन्द्रसातये ॥९॥

यो रायो वनि र्महान्त्सुपारः सुन्वतः सखा। तस्मा इन्द्राय गायत ॥१०॥

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VII

SOME RIKS INTERPRETED BY SRI AUROBINDO

I. INDRA, GIVER OF LIGHT

RIG-VEDA I. 4

1. The fashioner of perfect forms, like a good yielder for the milker of the Herds, we call for increase from day to day.

2. Come to our Soma-offerings. O Soma-drinker, drink of the Soma-wine; the intoxication of thy rapture gives indeed the Light.

3. Then may we know somewhat of thy uttermost right thinkings. Show not beyond us, come.

4. Come over, question Indra of the clear-seeing mind, the vigorous, the unoverthrown, who to thy comrades has brought the highest good.

5. And may the Restrainers[1] say to us, "Nay, forth and strive on even in other fields, reposing on Indra your activity."

[1] Or Censurers, *Nidaḥ*. The root *nid* bears, I think, in the Veda the sense of bondage, *confinement*, *limitation*, which can be assigned to it with entire certainty by philological deduction. It is the base of *nidita*, bound and *nidāna*, tether. But the root also means to blame. After the peculiar method of the esoteric diction one or other sense predominates in different passages without entirely excluding the other.

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6. And may the fighters, doers of the work,[1] declare us entirely blessed, O achiever; may we abide in Indra's peace.

7. Intense for the intense bring thou this glory of the sacrifice that intoxicates the Man, carrying forward on the way Indra who gives joy to his friend.

8. When thou hast drunk of this, O thou of the hundred activities, thou becamest a slayer of the Coverers and protectedst the rich mind in its riches.

9. Thee thus rich in thy riches we enrich again, O Indra, O thou of the hundred activities, for the safe enjoyments of our havings.

10. He who in his vastness is a continent of bliss,—the friend of the Soma-giver and he carries him safely through,—to that Indra raise the chant.

(SAYANA'S INTERPRETATION)

1. The doer of (works that have) a good shape, Indra, we call daily for protection as (one calls) for the cow-milker a good milch-cow.

2. Come to our (three) libations, drink of the Soma, O Soma-drinker; the intoxication of thee, the wealthy one, is indeed cow-giving.

[1] *Ariḥ kṛṣṭayaḥ* may also be translated, "the Aryan people," or "the warlike nations." The words *kṛṣṭi* and *carṣaṇi*, interpreted by Sayana as "man" have as their base the roots *kṛṣ* and *carṣ* which originally imply labour, effort or laborious action. They mean sometimes the doer of Vedic Karma, sometimes, the Karma itself,—the worker or the works.

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3. Then (standing) among the intelligent people who are nearest to thee, may we know thee. Do not (go) beyond us (and) manifest (thyself) to others, but come to us.

4. Come to him and question about me, the intelligent one, (whether I have praised him rightly or not),—to the intelligent and unhurt Indra who gives to thy friends (the priests) the best wealth.

5. Let of us (i.e. our priests) speak (i.e. praise Indra), —and also, O you who censure, go out (from here) and from elsewhere too,—(our priests) doing service all about Indra.

6. O destroyer (of foes), may even our enemies speak of us as having good wealth,—men (i.e. our friends will say it of course); may we be in the peace (bestowed) by Indra.

7. Bring this Soma, that wealth of the sacrifice, the cause of exhilaration to men, (the Soma) that pervades (the three oblations) for Indra who pervades (the Soma-offering), that attains the rites and is friendly to (Indra) who gives joy (to the sacrificer).

8. Drinking of this, O thou of many actions, thou becamest a slayer of Vritras (i.e. enemies led by Vritras) and didst protect entirely the fighter in the fights.

9. O Indra of many actions, for enjoyment of riches we make thee abundant in food who art strong in the battles.[1]

[1] Note that Sayana explains *vājinam* in V.8, as "fighter in the fights" and the same expression in the very next verse as "strong in the fights" and that in the phrase *vājeṣu vājinam vājāyāmaḥ*, he takes the base word *vāja* in three different significances, "battle," "strength" and "food". This is a typical example of the deliberate inconsistency of Sayana's method.

I have given the two renderings together so that the reader may make

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10. Sing to that Indra who is a protector of wealth, great, a good fulfiller (of works) and a friend of the sacrificer.

COMMENTARY

Madhuchchhandas, son of Vishwamitra, invokes in the Soma-offering Indra, the Master of luminous Mind, for increase in the Light. The symbols of the hymn are those of a collective sacrifice. Its subject is the growth of power and delight in Indra by the drinking of the Soma, the wine of immortality, and the consequent illumination of the human being so that the obstructions of his inner knowledge are removed and he attains to the utmost splendours of the liberated mind.

But what is this Soma, called sometimes *amṛta*, the Greek ambrosia, as if it were itself the substance of immortality ? It is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, this mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad Soma, as the lunar deity, is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the *raison d'être* of sensation, or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness,—often

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an easy comparison between both methods and results. I enclose within brackets the commentator's explanations wherever they are necessary to complete the sense or to make it intelligible. Even the reader unacquainted with Sanskrit will be able, I think, to appreciate from this single example the reasons which justify the modern critical mind in refusing to accept Sayana as a reliable authority for the interpretation of the Vedic text,

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figured as *adri*, the hill, stone, or dense substance—divine light and divine delight are both of them concealed and confined; and have to be released or extracted. Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature, and among these growths the mystic Soma-plant symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, *gomat*, *aṣu*, *yuvāku*. It becomes the chief food of the gods who, called to the Soma-oblation, take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, adorers not of the gods, but of the Panis, lords of the sense-consciousness, traffickers in its limited activities, they who press not the mystic wine, give not the purified offering, raise not the sacred chant. It is the Panis who steal from us the Rays of the illumined consciousness, those brilliant herds of the sun, and pen them up in the cavern of the sub-conscient, in the dense hill of matter, corrupting even Sarama, the hound of heaven, the luminous intuition, when she comes on their track to the cave of the Panis.

But the conception of this hymn belongs to a stage in our inner progress when the Panis have been exceeded and even the Vritras or Coverers who seclude from us our full powers and activities and Vala who holds back the Light, are already overpassed. But there are even then powers that stand in the way of our perfection. They are the powers of limitation, the Confiners or Censurers, who, without altogether obscuring the rays or damming up the energies, yet seek by constantly affirming the deficiencies of our self-expression to limit its

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field and set up the progress realised as an obstacle to the progress to come. Madhuchchhandas calls upon Indra to remove the defect and affirm in its place an increasing illumination.

The principles which Indra represents is Mind-Power released from the limits and obscurations of the nervous consciousness. It is this enlightened Intelligence which fashions right or perfect forms of thought or of action not deformed by the nervous impulses, not hampered by the falsehoods of sense. The image presented is that of a cow giving abundantly its yield to the milker of the herds. The word *go* means in Sanskrit both a cow and a ray of light. This double sense is used by the Vedic symbolists to suggest a double figure which was to them more than a figure; for light, in their view, is not merely an apt poetic image of thought, but is actually its physical form. Thus, the herds that are milked are the Herds of the Sun,—Surya, God of the revelatory and intuitive mind, or else of Dawn, the goddess who manifests the solar glory. The Rishi desires from Indra a daily increase of this light of Truth by his fuller activity pouring rays in a rich yield upon the receptive mind.

The activity of the pure illuminated Intelligence is sustained and increased by the conscious expression in us of the delight in divine existence and divine activity typified by the Soma-wine. As the Intelligence feeds upon it, its action becomes an intoxicated ecstasy of inspiration by which the rays come pouring abundantly and joyously in. "Light-giving indeed is the intoxication of thee in thy rapture."

For then it is possible, breaking beyond the limitations still insisted upon by the Confiners, to arrive at something of the finalities of knowledge possible to the illuminated intelligence. Right thoughts, right sensibilities,—this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kind-

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ness in the soul. But in this passage the stress of the sense is upon right thought and not on the emotions. It is necessary, however, that the progress in right thinking should commence in the field of consciousness already attained; there must not be flashes and dazzling manifestations which by going beyond our powers elude expression in right form and confuse the receptive mind. Indra must be not only illuminer, but a fashioner of right thought-formations, *surūpakṛtnu.*

The Rishi, next, turning to a comrade in the collective Yoga, or, perhaps, addressing his own mind, encourages him or it to pass beyond the obstruction of the adverse suggestions opposed to him and by questioning the divine Intelligence progress to the highest good which it has already given to others. For it is that Intelligence which clearly discerns and can solve or remove all still-existing confusion and obscuration. Swift of movement, intense, energetic, it does not by its energy stumble in its paths like the impulses of the nervous consciousness. Or perhaps it is rather meant that owing to its invincible energy it does not succumb to the attacks whether of the Coverers or of the powers that limit.

Next are described the results towards which the seer aspires. With this fuller light opening on to the finalities of mental knowledge the powers of Limitation will be satisfied and of themselves will withdraw, consenting to the farther advance and to the new luminous activities. They will say, in effect, "Yes, now you have the right which we were hitherto justified in denying. Not only in the fields won already, but in other and untrod provinces pursue then our conquering march. Repose this action wholly on the divine Intelligence, not upon your lower capacities. For it is the greater surrender which gives you the greater right."

The word *ārata*, move or strive, like its congeners *ari*, *arya*, *ārya*, *arata*, *araṇi*, expresses the central idea of the Veda. The root *ar* indicates always a movement of effort or of struggle or a state of surpassing height or excellence; it is applied to

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rowing, ploughing, fighting, lifting, climbing. The Aryan then is the man who seeks to fulfilhimself by the Vedic action, the internal and external *karma* or *apas*, which is of the nature of a sacrifice to the gods. But it is also imaged as a journey, a march, a battle, a climbing upwards. The Aryan man labours towards heights, fights his way on in a march which is at once a progress forward and an ascent. That is his Aryahood, his *arete*, virtue, to use a Greek word derived from the same root. *Arata*, with the rest of the phrase, might be translated, "Out and push forward in other fields."

The idea is taken up again, in the subtle Vedic fashion of thought-connections by word-echoes, with the *ariḥ kṛṣṭayaḥ* of the next verse. These are, I think, not the Aryan nations on earth, although that sense too is possible when the idea is that of a collective or national Yoga, but the powers that help man in his ascent, his spiritual kindred bound to him as comrades, allies, brothers, yokefellows (*sakhayaḥ, yujaḥ, jāmayaḥ*), for his aspiration is their aspiration and by his completeness they are fulfilled. As the Restrainers are satisfied and give way, so they too, satisfied, must affirm finally their task accomplished by the fullness of human bliss, when the soul shall rest in the peace of Indra that comes with the Light, the peace of a perfected mentality standing as upon heights of consummated consciousness and Beatitude.

Therefore is the divine Ananda poured out to be made swift and intense in the system and offered to Indra for the support of his intensities. For it is this profound joy manifest in the inner sensations that gives the ecstasy by which the man or the God grows strong. The divine Intelligence will be able to move forward in the journey yet incompleted and will return the gift by fresh powers of the Beatitude descending upon the friend of God.

For it was in this strength that the Divine Mind in man destroyed all that opposed, as Coverers or besiegers, its hundred fold activities of will and of thought; in this strength it pro-

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tected afterwards the rich and various possessions already won in past battles from the *Atris* and *Dasyus*, devourers and plunderers of our gains.

Although, continues Madhuchchhandas, that Intelligence is already thus rich and variously stored we seek to increase yet more its force of abundance, removing the Restrainers as well as the Vritras, so that we may have the full and assured possessions of our riches.

For this Light is, in its entire greatness free from limitation, a continent of felicity; this Power is that which befriends the human soul and carries it safe through the battle, to the end of its march, to the summit of its aspiration.

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ऋग्वेद, मण्डल १, सूक्त १५४

विष्णोर्नुकं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥१॥

प्र तद् विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः।
यस्योरुषु त्रिषु विक्रमणेषु अधि क्षियन्ति भुवनानि विश्वा ॥२॥

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे।
य इदं दीर्घं प्रयतं सधस्थम् एको विममे त्रिभिरित् पदेभिः ॥३॥

यस्य त्री पूर्णा मधुना पदानि अक्षीयमाणा स्वधया मदन्ति।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥४॥

तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति।
उरुक्रमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥५॥

ता वां वास्तून्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः।
अत्राह तदुरुगायस्य वृष्णः परमं पदमव भाति भूरि ॥६॥

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IV

VISHNU, THE ALL-PERVADING GODHEAD

RIG VEDA I.154

1. Of Vishnu now I declare the mighty works, who has measured out the earthly worlds and that higher seat of our self-accomplishing he supports, he the wide-moving, in the threefold steps of his universal movement.

2. That Vishnu affirms on high by his mightiness and he is like a terrible lion that ranges in the difficult places, yea, his lair on the mountain-tops, he in whose three wide movements all the worlds find their dwelling-place.

3. Let our strength and our thought go forward to Vishnu the all-pervading, the wide-moving Bull whose dwelling-place is on the mountain, he who being One has measured all this long and far-extending seat of our self-accomplishing by only three of his strides.

4. He whose three steps are full of the honey-wine and they perish not but have ecstasy by the self-harmony of their nature; yea, he being One holds the triple principle and earth and heaven also, even all the worlds.

5. May I attain to and enjoy that goal of his movement, the Delight, where souls that seek the godhead have the rapture; for there in that highest step of the wide-moving Vishnu is that Friend of men who is the fount of the sweetness.

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6. Those are the dwelling-places of ye twain which we desire as the goal of our journey, where the many-horned herds of Light go travelling; the highest step of wide-moving Vishnu shines down on us here in its manifold vastness.

COMMENTARY

The deity of this hymn is Vishnu the all-pervading, who in the Rig-veda has a close but covert connection and almost an identity with the other deity exalted in the later religion, Rudra. Rudra is the fierce and violent godhead with a beneficent aspect which approaches the supreme blissful reality of Vishnu; Vishnu's constant friendliness to man and his helping gods is shadowed by an aspect of formidable violence,—"like a terrible lion ranging in evil and difficult places"—which is spoken of in terms more ordinarily appropriate to Rudra. Rudra is the father of the vehemently-battling Maruts; Vishnu is hymned in the last Sukta of the fifth Mandala under the name of Evayâ Marut as the source from which they sprang, that which they become, and himself identical with the unity and totality of their embattled forces. Rudra is the Deva or Deity ascending in the cosmos, Vishnu the same Deva or Deity helping and evoking the powers of the ascent.

It was a view long popularised by European scholars that the greatness of Vishnu and Shiva in the Puranic theogonies was a later development and that in the Veda these gods have a quite minor position and are inferior to Indra and Agni. It has even become a current opinion among many scholars that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded. These errors arise inevitably as part of the total misunderstanding of Vedic thought for which the old Brahmanic ritualism is responsible and to which European scholarship by the exaggeration of a

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minor and external element in the Vedic mythology has only given a new and yet more misleading form.

The importance of the Vedic gods has not to be measured by the number of hymns devoted to them or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom the majority of the Vedic hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfil in the internal and external world were the most active, dominant and directly effective for the psychological discipline of the ancient Mystics; this alone is the reason of their predominance. The Maruts, children of Rudra, are not divinites superior to their fierce and mighty Father; but they have many hymns addressed to them and are far more constantly mentioned in connection with other gods, because the function they fulfilled was of a constant and immediate importance in the Vedic discipline. On the other hand, Vishnu, Rudra, Brahmanaspati, the Vedic originals of the later Puranic Triad, Vishnu-Shiva-Brahma, provide the conditions of the Vedic work and assist it from behind the more present and active gods, but are less close to it and in appearance less continually concerned in its daily movements.

Brahmanaspati is the creator by the Word; he calls light and visible cosmos out of the darkness of the inconscient ocean and speeds the formations of conscious being upward to their supreme goal. It is from this creative aspect of Brahmanaspati that the later conception of Brahmā the Creator arose.

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic

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Rishis have any real fear. Agni, the Kumara, prototype of the Puranic Skanda, is on earth the child of this force of Rudra. The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benigner aspect. He is the supreme healer. Opposed, he destroys; called on for aid and propitiated he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Puranic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace.

For the formations of Brahmanaspati's word, for the actions of Rudra's force Vishnu supplies the necessary static elements,—Space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds he the all-pervading dwells and gives less or greater room to the action and movements of the gods. When Indra would slay Vritra, he first prays to Vishnu, his friend and comrade in the greater struggle (I.22-19), "O Vishnu, pace out in thy movements with an utter wideness" (IV.18-11), and in that wideness he destroys Vritra who limits, Vritra who covers. The supreme step of Vishnu, his highest seat, is the triple world of bliss and light, *paramam padam*, which the wise ones see extended in heaven like a shining eye of vision (I.22-20); it is this highest seat of Vishnu that is the goal of the Vedic journey. Here again the Vedic Vishnu is the natural precursor and sufficient origin of the Puranic Narayana, Preserver and Lord of Love.

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In the Veda indeed its fundamental conception forbids the Puranic arrangements of the supreme Trinity and the lesser gods. To the Vedic Rishis there was only one universal Deva of whom Vishnu, Rudra, Brahmanaspati, Agni, Indra, Vayu, Mitra, Varuna are all alike forms and cosmic aspects. Each of them is in himself the whole Deva and contains all the other gods. It was the full emergence in the Upanishads of the idea of this supreme and only Deva, left in the Riks vague and undefined and sometimes even spoken of in the neuter as That or the one sole existence, the ritualistic limitation of the other gods and the progressive precision of their human or personal aspects under the stress of a growing mythology that led to their degradation and the enthronement of the less used and more general names and forms, Brahma, Vishnu and Rudra, in the final Puranic formulation of the Hindu theogony.

In this hymn of Dirghatamas Auchathya to the all-pervading Vishnu it is his significant activity, it is the greatness of Vishnu's three strides that is celebrated. We must dismiss from our minds the ideas proper to the later mythology. We have nothing to do here with the dwarf Vishnu, the Titan Bali and the three divine strides which took possession of Earth, Heaven and the sunless subterrestrial worlds of Patala. The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle, *tridhātu.* It is this triple principle beyond Heaven or superimposed upon it as its highest level, *nākasya pṛiṣṭhe* (I.125-5), which is the supreme stride or supreme seat of the all-pervading deity.

Vishnu is the wide-moving one. He is that which has gone abroad—as it is put in the language of the Isha Upanishad, *sa paryagāt,*—triply extending himself as Seer, Thinker and Former, in the superconscient Bliss, in the heaven of mind, in the earth of the physical consciousness, *tredhā vicakramāṇaḥ.* In those three strides he has measured out, he has formed in all their extension the earthly worlds; for in the Vedic idea the material

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world which we inhabit is only one of several steps leading to and supporting the vital and mental worlds beyond. In those strides he supports upon the earth and mid-world,—the earth the material, the mid-world the vital realms of Vayu, Lord of the dynamic Life-principle,—the triple heaven and its three luminous summits, *trīṇi rocanā*. These heavens the Rishi describes as the higher seat of the fulfilling. Earth, the mid-world and heaven are the triple place of the conscious being's progressive self-fulfilling, *triṣadastha* (I.156-5), earth the lower seat, the vital world the middle, heaven the higher. All these are contained in the threefold movement of Vishnu.[1]

But there is more; there is also the world where the self-fulfilment is accomplished, Vishnu's highest stride. In the second verse the seer speaks of it simply as "that". "That" Vishnu, moving yet forward in his third pace affirms or firmly establishes, *pra stavate*, by his divine might. Vishnu is then described in a language which hints at his essential identity with the terrible Rudra, the fierce and dangerous Lion of the worlds who begins in the evolution as the Master of the animal, Pashupati, and moves upward on the mountain of being on which he dwells, ranging through more and more difficult and inaccessible places, till he stands upon the summits. Thus in three wide movements of Vishnu all the five worlds and their creatures have their habitation. Earth, heaven and "that" world of bliss are the three strides. Between earth and heaven is the Antariksha, the vital worlds, literally "the intervening habitation". Between heaven and the world of bliss is another vast Antariksha or intervening habitation, Maharloka, the world of superconscient Truth of things.[2]

The force and the thought of man, the force that proceeds from Rudra the Mighty and the thought that proceeds from

[1] *Viṣṇor nu kam vīryāṇi pra vocam, yaḥ pārthivāni vimame rajāṅsi; yo askabhāyad uttaram sadastham, vicakramāṇs tredhorugāyaḥ.*

[2] *Pra tad viṣṇuḥ stavate vīryeṇa, mṛgo na bhīmaḥ kucaro giriṣṭhāḥ; yasyoruṣu triṣu vikramaṇeṣu, adhikṣiyanti vhuvanāni viśvā.*

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Brahmanaspati, the creative Master of the Word, have to go forward in the great journey for or towards this Vishnu who stands at the goal, on the summit, on the peak of the mountain. He is this wide universal movement; he is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought. This far-flung extended space which appears to us as the world of our self-fulfilment, as the triple altar of the great sacrifice has been so measured out, so formed by only three strides of that almighty Infinite.[1]

All the three are full of the honey-wine of the delight of existence. All of them this Vishnu fills with his divine joy of being. By that they are eternally maintained and they do not waste or perish, but in the self-harmony of their natural movement have always the unfailing ecstasy, the imperishable intoxication of their wide and limitless existence. Vishnu maintains them unfailingly, preserves them imperishably. He is the One, he alone is, the sole-existing Godhead, and he holds in his being the triple divine principle to which we attain in the world of bliss, earth where we have our foundation and heaven also which we touch by the mental person within us. All the five worlds he upholds.[2] The *tridhātu*, the triple principle or triple material of existence, is the Sachchidananda of the Vedanta; in the ordinary language of the Veda it is *vasu*, substance, *ūrj*, abounding force of our being, *priyam*, or *mayas*, delight and love in the very essence of our existence. Of these three things all that exists is constituted and we attain to their fullness when we arrive at the goal of our journey.

That goal is Delight, the last of Vishnu's three strides. The Rishi takes up the indefinite word "*tat*" by which he first vaguely indicated it; it signified the delight that is the goal of

[1] *Pra viṣṇave śūṣam etu manma, girikṣita urugāyāya vṛṣṇe; ya idam dirgham prayatam sadhastham, eko vimame tribhir it padebhiḥ.*

[2] *Yasya trī pūrṇā madhunā padāni, akṣīyamāṇā swadhayā madanti; ya u tridhātu pṛthivīm uta dyām, eko dādhāra bhuvanāni viśvā.*

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Vishnu's movement. It is the Ananda which for man in his ascent is a world in which he tastes divine delight, possesses the full energy of infinite consciousness, realises his infinite existence. There is that high-placed source of the honey-wine of existence of which the three strides of Vishnu are full. There the souls that seek the godhead live in the utter ecstasy of that wine of sweetness. There in the supreme stride, in the highest seat of wide-moving Vishnu is the fountain of the honey-wine, the source of the divine sweetness,—for that which dwells there is the Godhead, the Deva, the perfect Friend and Lover of the souls that aspire to him, the unmoving and utter reality of Vishnu to which the wide-moving God in the cosmos ascends.[1]

These are the two, Vishnu of the movement here, the eternally stable, bliss-enjoying Deva there, and it is those supreme dwelling places of the Twain, it is the triple world of Sachchidananda which we desire as the goal of this long journey, this great upward movement. It is thither that the many-horned herds of the conscious Thought, the conscious Force are moving—that is the goal, that is their resting-place. There in those worlds, gleaming down on us here, is the vast, full, illimitable shining of the supreme stride, the highest seat of the wide-moving Bull, master and leader of all those many-horned, herds,—Vishnu the all-pervading, the cosmic Deity, the Lover and Friend of our souls, the Lord of the transcendent existence and the transcendent delight.[2]

[1] *Tad asya priyam abhi pātho aśyāṁ, naro yatra devayavo madanti; urukramasya sa hi bandhur itthā, viṣṇoḥ padé parame madhva utsaḥ.*

[2] *Tā vām vāstūni uśmasi gamadhyai, yatra gāvo bhūriśṛṅgā ayāsaḥ, atrāha tad urugāyasya vṛṣṇaḥ, paramam padam ava bhāti bhūri.*

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V. 62

THE LORD OF THE THOUSAND-PILLARED HOME OF TRUTH AND BLISS

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ऋग्वेद, मण्डल ५, सूक्त ६२

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥

तत् सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभि र्दुदुह्रे ।
विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त ॥२॥

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥३॥

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्ववर्वाक् ।
घृतस्य निर्णिगनु वर्तते वामुपसिन्धवः प्रदिवि क्षरन्ति ॥४॥

अनु श्रुताममतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥५॥

अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणेळास्वन्तः ।
राजाना क्षत्रमहृणीयमाना सहस्रस्थूणं बिभृथः सह द्वौ ॥६॥

हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्यश्वाजनीव ।
भद्रे क्षेत्रे नमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥

हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य ।
आरोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च ॥८॥

यद् बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम ॥९॥

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III

HYMNS TO THE LORDS OF LIGHT
THE FIRST HYMN TO MITRA-VARUNA

V. 62

THE LORDS OF THE THOUSAND-PILLARED HOME OF TRUTH AND BLISS

[The Rishi hymns the eternal and immutable Truth of which the Truth in mutable things is the veil; that is the goal of the journey of the manifested Sun of divine knowledge; it is the eternal unity of all things that are and the supreme Divine of which the Gods are various forms. Into it unite all the wealth of being and knowledge and power and bliss won by the sacrifice. It is the large vastness of the wide purities of Varuna and of the shining harmonies of Mitra. There, eternally stable, dwell the herds of the divine radiances of knowledge; for that is the happy field to which they here are travelling. The Impeller of the cosmic movement and journey pours out knowledge in us, the milk of the herds, by the dawns of the inner light and there descend the streams of the immortal existence followed by the single and perfect movement of Mitra-Varuna, the Light and the Purity, the Harmony and the Infinity. It is the rain of heaven which these two Godheads pour down, upholding the physical existence in its fruits and the celestial in its herding radiances of illumination. They thus create in man a force full of divine knowledge and a wide being which they guard and increase, a strewn seat for the sacrifice. This thousand-pillared force of knowledge they make a home for themselves and dwell there in the revelations of the

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Word. It is luminous in its form and its pillars of life have an iron strength and stability. They ascend to it in the dawning, in the rising of the Sun of knowledge and look with that eye of their divine vision on the infinite existence and the finite, the indivisible unity of things and their multiplicity. It is a home full and large with the sweetness and ecstasy of the supreme and inviolable peace and bliss which by their cherishing and fostering protection we seek to conquer and possess.]

1. By the Truth[1] is veiled that ever-standing Truth of yours where they unyoke the horses of the Sun;[2] There the ten hundreds[3] stand still togethr; That One,—I have beheld the greatest of the embodied gods.[4]

2. That is the utter vastness of you, O Mitra and Varuna; there the Lord of the movement milks the herds of his stable radiances by the days. Lo, you twain swell all the streams of the Blissul One and your one wheel[5] moves in their path.

3. You uphold earth and heaven, O Mitra King and King Varuna, by your greatnesses; you increase the growths of earth, you nourish the shining herds of heaven, you pour forth the rain of its waters, O swift in strength.

4. Let horses perfectly yoked with their well-governed reins of light bear you down to us; the form of the clarity

[1] The active cosmic Truth of things diffused and arranged in their mutability and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.

[2] The eternal Truth is the goal of the divine Light which arises in us and journeys upward into higher and higher heavens through the shining upper ocean.

[3] The entire plenitude of the divine wealth in its outpourings of knowledge, force and joy.

[4] The One, the Deva veiled by his form of the divine Sun. Cf. Isha Upanishad, "That splendour which is thy fairest form, O Sun, that let me behold. The Purusha who is there and there, He am I."

[5] The unified movement, when the lower wheel of the sun is struck away: the inferior truth is taken up into the unity of the higher truth from which it now seems to be separate in its motion.

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follows in your coming and the Rivers flow in the front of heaven.

5. Increasing the strength that comes to our ear of knowledge, guarding by the sacrificial word[1] your wide realm[2] as if our seat of sacrifice, bringing obeisance, holding fast to judgment, you take your seat in your home, O Mitra, within the revealings of knowledge, O Varuna.

6. With hands that spare not, protectors of the beyond for the doer of perfect works whom you deliver and he dwells within the revealings of knowledge, kings free from passion, together you uphold a thousand-pillared strength.

7. Its form is of golden light, iron is its pillar and shines in heaven as if the swift lightning,[3] in the happy field[4] it is shaped or in the field of the gleaming.[5] May we win possession of the sweet honey[6] which is in that home.

8. To that home whose form is of the gold, whose pillars are of the iron, in the breaking of the Dawn, in the uprising of the Sun you ascend, O Varuna, O Mitra, and thence you behold the Infinite and the Finite.[7]

9. That bliss of yours which is most large and full and without a gap, O strong guardians of the world, so that none can pierce through and beyond it, by that cherish us, Mitra and Varuna; may we be victorious, who would take possession of that peace.

[1] Yajur. The Rik is the word which brings with it the illumination, the Yajur the word which guides the sacrificial action in accordance with the Rik.

[2] Or, "increasing and guarding the wide strength"

[3] Or, "the Mare", the energy of the Horse of Life.

[4] The Ananda, the Bliss-World.

[5] The field of the gleaming of the Dawns, the world of the Light.

[6] Madhu, the Soma.

[7] Aditi and Diti.

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ऋग्वेद, मण्डल ५, सूक्त ८५

प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।
वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय ॥१॥

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो अप्स्वग्निं दिवि सूर्यमदधात् सोममद्रौ ॥२॥

नीचीनबारं वरुणः कवन्धं प्र ससर्ज रोदसी अन्तरिक्षम् ।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥३॥

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥४॥

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीरवनयः समुद्रम् ॥६॥

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥७॥

कितवासो यद् रिरिपुर्न दीवि यद् वा घा सत्यमुत यन्न विद्म ।
सर्वा ता वि ष्य शिथिरेव देवाऽधा ते स्याम वरुण प्रियासः ॥८॥

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HYMN TO VARUNA

V. 85

[In this hymn there is throughout a sustained double sense. In the exoteric Varuna is hymned as the Asura, omniscient and omnipotent lord and creator, the Godhead in his creative wisdom and might forming the world and maintaining the law of things in the earth and mid-air and heavens. In the esoteric, in which the physical phenomena of the exoteric become symbols, the infinite Gohead is hymned in his all-pervading wisdom and purity opening the three worlds of our being to the Sun of knowledge, pouring down the streams of the Truth, purifying the soul from the falsehood of the lower being and its sin. The hymn is rendered here successively in its exoteric and its esoteric significance.]

(1)

TO THE OMNISCIENT CREATOR

1. Sing thou the word vast and profound and dear to renowned Varuna, the All-ruler, to him who clove away, even as the cleaver of beasts a skin, that he might spread out the earth under the sun.

2. He spread out the mid-air on the tree-tops, he put strength in the battle-steeds and milk in the cows; in hearts he put will, the fire in the waters,[1] the sun in heaven and the Soma-plant on the mountain.

3. Varuna poured forth over earth and heaven and the mid-air the holder of the waters whose windows open down-

[1] Sayana explains, either the electric fire in the water of the clouds or the submarine fire in the ocean.

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ward; by him the King of all the world floods the earth as the rain floods a field of barley.

4. Varuna floods the wide earth and heaven, yea, when he desires the milk of heaven, he pours it forth; the mountains are clothed utterly with cloud, the heroes of storm[1] put forth their strength and all is cast down before them.

5. I have declared this vast creative wisdom[2] of the famous and mighty One, even Varuna, he who stood in mid-air as with a measuring-rod and wide he measured out the earth with the sun.

6. Vast is this wisdom of the divine and the greatest of seers and there is none who can do violence against it; therefore the Ocean is one, yet all these rushing rivers pour themselves into it and cannot fill it.

7. Whatsoever sin we have done against the law of Aryaman or the law of Mitra, against brother or friend, against constant neighbour of enemy,[3] cast it away from us, O Varuna.

8. The sin we have done like cunning gamesters who break the law of the play, or have done against the truth or what we have sinned in ignorance, all there cleave far from us, O god, like loose-hanging fruits : then shall we be beloved of thee, O Varuna.

[1] *Virāḥ*, the Heroes, here the Maruts as storm-gods.
[2] *Māyā*, with strong sense of its root significance, to measure, form, build or plan out.
[3] Or, "stranger"

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(2)

THE MIGHTY MASTER OF INFINITE WISDOM

[The Rishi hymns Varuna as the Lord of infinite purity and wisdom who opens our earthly being to the unclouded light of the sun of knowledge, pours out the waters of the Truth upon all our triple existence mental, vital and physical and by its power removes all sin and evil and falsehood from our lives. He creates the free wideness of our vital being above our broken search for the delightful objects of our desire, sets the plenitude in our battling life-forces, the yield of heaven in the shining herds of thought; he has put will in our hearts, Agni the divine force in the waters of existence, the Sun of divine knowledge in the highest heaven of mind and the plant that yields the wine of delight on the many-plateaued mountain of our being. All these are the means by which we attain to immortality. He plans out all our physical existence by his wisdom according to the truth-light of the sun of knowledge and creates in us the unity of his own infinite existence and consciousness with all the seven rivers of [the Truth-plane pouring their streams of knowledge into it without filling its infinity.]

1. To Varuna of the far-heard inspirations, the all-ruling,[1] sing bright the inspired word of the soul in its vastness and depth and delight; for he has cloven wide away the darkness, as one that cleaves away a skin, that he may spread out our earth under his illumining sun.[2]

[1] The two epithets are intended to give the two sides of the divine being, all-knowledge and all-power; *māyām asurasya śrutasya*. Man divinising himself has to become in the image of the godhead seer and king.

[2] The limitations of the physical mentality are rolled away and it is spread out in a great wideness to receive the revelations and inspirations of the light of the gnosis.

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2. He has spread wide the mid-world above the forests of earth-delight;[1] he has put his plenitude in our battle-steeds of life[2] and their heavenly milk in our shining herds of knowledge.[3] Varuna has put the will[4] in our hearts, the divine fire[5] in the waters[6] the Sun of Light in our heavens, the plant of Delight on the mountain of our being.[7]

3. Varuna has poured forth over our earth and heaven and mid-world the holder of wisdom with his doors opening downward;[8] with him the king of all our being floods our earth like rain flooding the barley.

4. He floods our earth in its wideness and our heaven, yea, Varuna when he desires that milk,[9] pours it forth; the mountains are covered with the cloud, his heroes[10] put forth their strength and cast it away.

[1] The forests or delightful growths of earth (*vana*) means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of *Vāyu*, the Life-God. That is the word of the satisfaction of desires. This also is spread out in its full wideness, free from limitation, to receive the Ananda or divine delight by means of the knowledge and law of the Truth.

[2] *Arvatsu*, meaning both "battlers, strivers" and "horses".

[3] *Usriyāsu*, meaning both "bright ones" and "cows".

[4] *Kratu*, the will to the divine work, the sacrificial will.

[5] *Agni*, the fire of the divine Will which receives the sacrifice and becomes its priest.

[6] The ocean of being or else the waters of Truth which descend from above.

[7] Our existence is compared always to a mountain with many plateaus, each a level or plane of being.

[8] The gnosis opens upward to receive the Infinite in its will and knowledge; here its doors open downwards to flood the lower being.

[9] The milk of the Cow *Aditi*, the infinite consciousness.

[10] The Maruts as life-powers attaining to full thought-knowledge; they help Indra to break the cloud or coverer, Vritra, and pour out the waters of Truth and also to bring the light hidden by Vala, that of the hidden sun. Here the two ideas are combined in another image.

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5. Vast is this wisdom which I declare of Varuna the far-heard, the mighty Lord, for he stands in our mid-world as with a measuring-rod and wide he measures out our earth with his illumining Sun.[1]

6. Vast is this wisdom of the godhead greatest in seer-knowledge and none can do violence to it; for into him, the one, the ocean, the bright fostering rivers[2] pour their waters, yet they cannot fill him.

7. All the sin that we have done we have done against thee in thy power of Aryaman or thy power of Mitra or as brother or friend or the eternal indweller or the warrior,[3] that cast away from us.

8. The sin we have done as cunning gamesters offend in their play, our sin against the truth and our sin by ignorance, all these cleave away like loosened things; then may we be dear to thee, O Varuna.

[1] Man lives in the physical being; Varuna brings the light of the gnosis into it and measures it out, that is, shapes and plans out our earth-existence in the measures of the Truth by means of the mind enlightened by the sun of gnosis; he takes his stand as the Asura in our vital plane, the link between mental and physical, there to receive the light and pass it on to the earth as a creative and determining force.

[2] The seven rivers that descend from the Truth-plane, here called *avanayaḥ* which has the same root-sense as *dhenavaḥ*, the fostering cows.

[3] Against the *Dasyus*.

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ऋग्वेद, मंडल ९, सूक्त ८३

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तस्तत्समाशत ॥१॥

तपोष्पवित्रं विततं दिवस्पदे शोचन्तो अस्य तन्तवो व्यस्थिरन्।
अवन्त्यस्य पवीतारमाशवो दिवस्पृष्ठमधि तिष्ठन्ति चेतसा ॥२॥

अरूरुचदुषसः पृश्निरग्रिय उक्षा बिभर्ति भुवनानि वाजयुः।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥

गन्धर्व इत्था पदमस्य रक्षति पाति देवानां जनिमान्यद्भुतः।
गृभ्णाति रिपुं निधया निधापतिः सुकृत्तमा मधुनो भक्षमाशत ॥४॥

हविर्हविष्मो महि सद्म दैव्यं नभो वसानः परि यास्यध्वरम्।
राजा पवित्ररथो वाजमारुहः सहस्रभृष्टिर्जयसि श्रवो बृहत् ॥५॥

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V

SOMA, LORD OF DELIGHT AND IMMORTALITY

RIG-VEDA IX.83

1. Wide spread out for thee is the sieve of thy purifying, O Master of the soul; becoming in the creature thou pervadest his members all through. He tastes not that delight who is unripe and whose body has not suffered in the heat of the fire; they alone are able to bear that and enjoy it who have been prepared by the flame.

2. The strainer through which the heat of him is purified is spread out in the seat of Heaven; its threads shine out and stand extended. His swift ecstasies foster the soul that purifies him; he ascends to the high level of Heaven by the conscious heart.

3. This is the supreme dappled Bull that makes the Dawns to shine out, the Male that bears the worlds of the becoming and seeks the plenitude; the Fathers who had the forming knowledge made a form of him by that power of knowledge which is his; strong in vision they set him within as a child to be born.

4. As the Gandharva he guards his true seat; as the supreme and wonderful One he keeps the births of the gods; Lord of the inner setting, by the inner setting he seizes the enemy. Those who are utterly perfected in works taste the enjoyment of his honey-sweetness.

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5. O Thou in whom is the food, thou art that divine food, thou art the vast, the divine home; wearing heaven as a robe thou encompassest the march of the sacrifice. King with the sieve of thy purifying for thy chariot thou ascendest to the plenitude; with thy thousand burning brilliances thou conquerest the vast knowledge.

COMMENTARY

It is a marked, an essential feature of the Vedic hymns that, although the Vedic cult was not monotheistic in the modern sense of the word, yet they continually recognise, sometimes quite openly and simply, sometimes in a complex and difficult fashion, always as an underlying thought, that the many godheads whom they invoke are really one Godhead,—One with many names, revealed in many aspects, approaching man in the mask of many divine personalities. Western scholars, puzzled by this religious attitude which presents no difficulty whatever to the Indian mind, have invented, in order to explain it, a theory of Vedic henotheism. The Rishis, they thought, were polytheists, but to each God at the time of worshipping him they gave preeminence and even regarded him as in a way the sole deity. This invention of henotheism is the attempt of an alien mentality to understand and account for the Indian idea of one Divine Existence who manifests Himself in many names and forms, each of which is for the worshipper of that name and form the one and supreme Deity. That idea of the Divine, fundamental to the Puranic religions, was already possessed by our Vedic forefathers.

The Veda already contains in the seed the Vedantic conception of the Brahman. It recognises an Unknowable, a timeless Existence, the Supreme which is neither today nor tomorrow, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it. (Rv. I.170-1) It is spoken of in the neuter as That and often identified with

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the Immortality, the supreme triple Principle, the vast Bliss to which the human being aspires. The Brahman is the Unmoving, the Oneness of the Gods. "The Unmoving is born as the Vast in the seat of the Cow (Aditi),...the vast, the mightiness of the Gods, the One" (III.55-1). "It is the one Existent to whom the seers give different names, Indra, Matarishwan, Agni." (I.164-46).

This Brahman, the one Existence, thus spoken of impersonally in the neuter, is also conceived as the Deva, the supreme Godhead, the Father of things who appears here as the Son in the human soul. He is the Blissful One to whom the movement of the Gods ascends, manifest as at once the Male and the Female, *vṛṣan, dhenu.* Each of the Gods is a manifestation, an aspect, a personality of the one Deva. He can be realised through any of his names and aspects, through Indra, through Agni, through Soma; for each of them being in himself all the Deva and only in his front or aspect to us different from the others contains all the gods in himself.

Thus Agni is hymned as the supreme and universal Deva. "Thou O Agni, art Varuna when thou art born, thou becomest Mitra when thou art perfectly kindled, in thee are all the Gods, O Son of Force, thou art Indra to the mortal who gives the sacrifice. Thou becomest Aryaman when thou bearest the secret name of the Virgins. They make thee to shine with the radiances (the cows, *gabhiḥ*) as Mitra well-established when thou makest of one mind the Lord of the house and his consort. For the glory of thee, O Rudra, the Maruts brighten by their pressure that which is the brilliant and varied birth of thee. That which is the highest seat of Vishnu, by that thou protectest the secret Name of the radiances (the cows, *gonām*). By thy glory, O Deva, the gods attain to right vision and holding in themselves all the multiplicity (of the vast manifestation) taste Immortality. Men set Agni in them as the priest of the sacrifice when desiring (the Immortality) they distribute (to the Gods) the self-expression of the being....Do thou in thy

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knowledge extricate the Father and drive away (sin and darkness), he who is borne in us as thy Son, O Child of Force" (V.3). Indra is similarly hymned by Vamadeva and in this eighty-third Sukta of the ninth Mandala, as in several others, Soma too emerges from his special functions as the supreme Deity.

Soma is the Lord of the wine of delight, the wine of immortality. Like Agni he is found in the plants, the growths of earth, and in the waters. The Soma-wine used in the external sacrifice is the symbol of this wine of delight. It is pressed out by the pressing-stone (*adri*, *grāvan*) which has a close symbolic connection with the thunderbolt, the formed electric force of Indra also called *adri*. The Vedic hymns speak of the luminous thunders of this stone as they speak of the light and sound of Indra's weapon. Once pressed out as the delight of existence Soma has to be purified through a strainer (*pavitra*) and through the strainer he streams in his purity into the wine bowl (*camu*) in which he is brought to the sacrifice, or he is kept in jars (*kalaśa*) for Indra's drinking. Or, sometimes, the symbol of the bowl or the jar is neglected and Soma is simply described as flowing in a river of delight to the seat of the Gods, to the home of Immortality. That these things are symbols is very clear in most of the hymns of the ninth Mandala which are all devoted to the God Soma. Here, for instance, the physical system of the human being is imaged as the jar of the Soma-wine and the strainer through which it is purified is said to be spread out in the seat of Heaven, *divas pade*.

The hymn begins with an imagery which closely follows the physical facts of the purifying of the wine and its pouring into the jar. The strainer or the purifying instrument spread out in the seat of Heaven seems to be the mind enlightened by knowledge (*cetas*); the human system is the jar. *Pavitram te vitatam brahmaṇaspate*, the strainer is spread wide for thee, O Master of the soul; *prabhur gātrāṇi paryeṣi viśvataḥ*; becoming manifest thou pervadest or goest about the limbs

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everywhere. Soma is addressed here as Brahmanaspati, a word sometimes applied to other gods, but usually reserved for Brihaspati, Master of the creative Word. *Brahman* in the Veda is the soul or soul-consciousness emerging from the secret heart of things, but more often the thought, inspired, creative, full of the secret truth, which emerges from that consciousness and becomes thought of the mind, *manma*. Here, however, it seems to mean the soul itself. Soma, Lord of the Ananda, is the true creator who possesses the soul and brings out of it a divine creation. For him the mind and heart, enlightened, have been formed into a purifying instrument; freed from all narrowness and duality the consciousness in it has been extended widely to receive the full flow of the sense-life and mind-life and turn it into pure delight of the true existence, the divine, the immortal Ananda.

So received, sifted, strained, the Soma-wine of life turned into Ananda comes pouring into all the members of the human system as into a wine-jar and flows through all of them completely in their every part. As the body of a man becomes full of the touch and exultation of strong wine, so all the physical system becomes full of the touch and exultation of this divine Ananda. The words *prabhu* and *vibhu* in the Veda are used not in the later sense, "Lord", but in a fixed psychological significance like *pracetas* and *vicetas* or like *prajñāna* and *vijñāna* in the later language. "Vibhu" means becoming, or coming into existence pervasively, "Prabhu" becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. Soma comes out like the wine dropping from the strainer and then pervading the jar; it emerges into the consciousness concentrated at some particular point, *prabhu*, or as some particular experience and then pervades the whole being as Ananda, *vibhu*.

But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight. *Ataptatanur na tad āmo aśnute*, he who is raw and

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his body not heated does not taste or enjoy that; *śṛtāsa id vahantas tat samāśate*, only those who have been baked in the fire bear and entirely enjoy that. The wine of the divine Life poured into the system is a strong, overflooding and violent ecstasy; it cannot be held in the system unprepared for it by strong endurance of the utmost fires of life and suffering and experience. The raw earthen vessel not baked to consistency in the fire of the kiln cannot hold the Soma-wine; it breaks and spills the precious liquid. So the physical system of the man who drinks this strong wine of Ananda must by suffering and conquering all the torturing heats of life have been prepared for the secret and fiery heats of the Soma; otherwise his conscious being will not be able to hold it; it will spill and lose it as soon as or even before it is tasted or it will break down mentally and physically under the touch.

This strong and fiery wine has to be purified and the strainer for its purifying has been spread out wide to receive it in the seat of heaven, *tapoṣ pavitram vitatam divas pade*; its threads or fibres are all of pure light and stand out like rays; *śocanto asya tantavo vyasthiran*. Through these fibres the wine has to come streaming. The image evidently refers to the purified mental and emotional consciousness, the conscious heart, *cetas*, whose thoughts and emotions are the threads of fibres. Dyau or Heaven is the pure mental principle not subjected to the reactions of the nerves and the body. In the seat of Heaven,—the pure mental being as distinguished from the vital and physical consciousness,—the thoughts and emotions become pure rays of true perception and happy psychical vibration instead of the troubled and obscured mental, emotional and sensational reactions that we now possess. Instead of being contracted and quivering things defending themselves from pain and excess of the shocks of experience they stand out free, strong and bright, happily extended to receive and turn into divine ecstasy all possible contacts of universal

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existence. Therefore it is *divas pade*, in the seat of Heaven, that the Soma-strainer is spread out to receive the Soma.

Thus received and purified these keen and violent juices, these swift and intoxicating powers of the Wine no longer disturb the mind or hurt the body, are no longer spilled and lost but foster and increase, *avanti*, mind and body of their purifier, *avantyasya pavītāram āśavo*. So increasing him in all delight of his mental, emotional, sensational and physical being they rise with him through the purified and blissful heart to the highest level or surface of heaven, that is, to the luminous world of Swar where the mind capable of intuition, inspiration, revelation is bathed in the splendours of the Truth (*ṛtam*), liberated into the infinity of the Vast (*bṛhat.*) *Divas pṛiṣṭhan adhi tiṣṭhanti cetasā*.

So far the Rishi has spoken of Soma in his impersonal manifestation, as the Ananda or delight of divine existence in the human being's conscious experience. He now turns, as is the habit of the Vedic Rishis, from the divine manifestation to the divine Person and at once Soma appears as the supreme Personality, the high and universal Deva. *Arūrucad uṣasaḥ pṛśnir agriyaḥ*; the supreme dappled one, he makes the dawns to shine: *ukṣa bibharti bhuvanāni vājayuḥ*; he, the Bull, bears the worlds, seeking the plenitude. The word *pṛśniḥ*, dappled, is used both of the Bull, the supreme Male, and of the Cow, the female Energy; like all words of colour, *śveta*, *śukra*, *hari*, *harit*, *kṛṣṇa*, *hiraṇyaya*, in the Veda it is symbolic; colour, *varṇa*, has always denoted quality, temperament, etc., in the language of the Mystics. The dappled Bull is the Deva in the variety of his manifestation, many-hued. Soma is that first supreme dappled Bull, generator of the world of the becoming, for from the Ananda, from the all-blissful One they all proceed; delight is the parent of the variety of existences. He is the Bull, *ukṣan*, a word which like its synonym *vṛṣaṇ*, means diffusing, generating, impregnating, the father of abundance, the Bull, the Male; it is he who fertilises Force of consciousness, Nature,

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the Cow, and produces and bears in his stream of abundance the worlds. He makes the Dawns shine out,—the dawns of illumination, mothers of the radiant herds of the Sun; and he seeks the plenitude, that is to say the fullness of being, force, consciousness, the plenty of the godhead which is the condition of the divine delight. In other words it is the Lord of the Ananda who gives us the splendours of the Truth and the plenitudes of the Vast by which we attain to Immortality.

The fathers who discovered the Truth, received his creative knowledge, his Maya, and by that ideal and ideative consciousness of the supreme Divinity they formed an image of Him in man, they established Him in the race as a child unborn, a seed of the godhead in man, a Birth that has to be delivered out of the envelope of the human consciousness. *Māyāvino mamire asya māyayā, nṛcakṣasaḥ pitaro garbham ādadhuḥ.* The fathers are the ancient Rishis who discovered the Way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race and, like the gods, working in man for his attainment to Immortality. They are the sages who received the strong divine vision, *nṛcakṣasaḥ*, the Truth-vision by which they were able to find the Cows hidden by the Paṇis and to pass beyond the bounds of the *rodasī*, the mental and physical consciousness, to the Superconscient, the Vast Truth and the Bliss (Rv. I.36-7; IV.1-13 to 18; IV.2-15 to 18 etc.).

Soma is the Gandharva, the Lord of the hosts of delight, and guards the true seat of the Deva, the level or plane of the Ananda; *gandharvo itthā padam asya rakṣati.* He is the Supreme, standing out from all other beings and over them, other than they and wonderful, *adbhutaḥ*, and as the supreme and transcendent, present in the worlds but exceeding them, he protects in those worlds the births of the gods, *pāti devānām janimāni adhbhutaḥ.* The "births of the gods" is a common phrase in the Veda by which is meant the manifestation of the divine principles in the cosmos and especially the for-

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mation of the godhead in its manifold forms in the human being. In the last verse the Rishi spoke of the Deva as the divine child preparing for birth, involved in the world, in the human consciousness. Here he speaks of Him as the transcendent guarding the world of the Ananda formed in man and the forms of the godhead born in him by the divine knowledge against the attacks of the enemies, the powers of division, the powers of undelight (*dviṣaḥ, arātīḥ*), against the undivine hosts with their formations of a dark and false creative knowledge, Avidya, illusion, (*adevīr māyāḥ*).

For he seizes these invading enemies in the net of the inner consciousness; he is the master of a profounder and truer setting of world-truth and world-experience than that which is formed by the senses and the superficial mind. It is by this inner setting that he seizes the powers of falsehood, obscurity and division and subjects them to the law of truth, light and unity; *gṛbhṇāti ripum nidhayā nidhāpatiḥ*. Men therefore protectd by the lord of the Ananda governing this inner nature are able to accord their thoughts and actions with the inner truth and light and are no longer made to stumble by the forces of the outer crookedness; they walk straight, they become entirely perfect in their works and by this truth of inner working and outer action are able to taste the entire sweetness of existence, the honey, the delight that is the food of the soul. *Sukṛttamā madhuno bhakṣam āśata.*

Soma manifests here as the offering, the divine food, the wine of delight and immortality, *haviḥ*, and as the Deva, lord of that divine offering (*haviṣmaḥ*), above as the vast and divine seat, the superconscient bliss and truth, *bṛhat*, from which the wine descends to us. As the wine of delight he flows about and enters into this great march of the sacrifice which is the progress of man from the physical to the superconscient. He enters into it and encompasses it wearing the cloud of the heavenly ether, *nabhas*, the mental principle, as his robe and veil. *Havir haviṣmo mahi sadma daivyam, nabho vasānaḥ pari yāsi* I-7

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adhvaram. The divine delight comes to us wearing the luminous-cloudy veil of the forms of mental experience.

In that march or sacrificial ascent the all-blissful Deva becomes the King of all our activities, master of our divinised nature and its energies and with the enlightened conscious heart as his chariot ascends into the plenitude of the infinite and immortal state. Like a Sun or a fire, as Surya, as Agni, engirt with a thousand blazing energies he conquers the vast regions of the inspired truth, the superconscient knowledge; *rājā pavitraratho vājam āruhaḥ, sahasṛabhṛṣṭir jayasi śravo bṛhat*. The image is that of a victorious king, sun-like in force and glory, conquering a wide territory. It is the immortality that he wins for man in the vast Truth-consciousness *śravas*, upon which is founded the immortal state. It is his own true seat, *itthā padam asya*, that the God concealed in man conquers ascending out of the darkness and the twilight through the glories of the Dawn into the solar plenitudes.

* * *

With this hymn I close this series of selected hymns from the Rig-veda. My object has been to show in as brief a compass as possible the real functions of the Vedic gods, the sense of the symbols in which their cult is expressed, the nature of the sacrifice and its goal, explaining by actual examples the secret of the Veda. I have purposely selected a few brief and easy hymns, and avoided those which have a more striking depth, subtlety and complexity of thought and image,—alike those which bear the psychological sense plainly and fully on their surface and those which by their very strangeness and profundity reveal their true character of mystic and sacred poems. It is hoped that these examples will be sufficient to show the reader who cares to study them with an open mind the real sense of this, our earliest and greatest poetry. By other translations of a more general character it will be

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shown that these ideas are not merely the highest thought of a few Rishis, but the pervading sense and teaching of the Rig-veda.

VI. THE OCEAN IN THE RIG-VIDA

Let us then start from this decisive fact put beyond doubt by this passage—whether we take the great stream to be Saraswati itself or the Truth-ocean—that the Vedic Rishis used the image of water, a river or an ocean, in a figurative sense and as a psychological symbol, and let us see how far it takes us. We notice first that existence itself is constantly spoken of in the Hindu writings, in Veda, Purana and even philosophical reasoning and illustration as an ocean. The Veda speaks of two oceans, the upper and the lower waters. These are the oceans of the subconscient, dark and inexpressive, and the ocean of the superconscient, luminous and eternal expression but beyond the human mind. Vamadeva in the last hymn of the fourth Mandala speaks of these two oceans. He says that a honeyed wave climbs up from the ocean and by means of this mounting wave which is the Soma (*aṁśu*) one attains entirely to immortality; that wave or that Soma is the secret name of the clarity (*ghṛtasya*, the symbol of the clarified butter); it is the tongue of the gods; it is the nodus (*nābhi*) of immortality.

Samudrād urmir madhunām udārad,
upāṁśunā sam amṛtatvam ānat;
Ghṛtasya nāma guhyam yad asti,
jihvā devānām amṛtasya nābhiḥ. (IV.58-1)

I presume there can be no doubt that the sea, the honey, the Soma, the clarified butter are in this passage at least psychological symbols. Certainly, Vamadeva does not mean that a wave or flood of wine came mounting up out of the salt water of the Indian Ocean or of the Bay of Bengal or even from th

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fresh water of the river Indus or the Ganges and that this wine is a secret name for clarified butter. What he means to say is clearly that out of the subconscient depths in us arises a honeyed wave of Ananda or pure delight of existence, that it is by this Ananda that we can arrive at immortality; this Ananda is the secret being, the secret reality behind the action of the mind in its shining clarities. Soma, the god of the Ananda, the Vedanta also tells us, is that which has become mind or sensational perception; in other words, all mental sensation carries in it a hidden delight of existence and strives to express that secret of its own being. Therefore Ananda is the tongue of the gods with which they taste the delight of existence, it is the nodus in which all the activities of the immortal state or divine existence are bound together. Vamadeva goes on to say,

"Let us give expression to this secret name of the clarity, —that is to say, let us bring out this Soma wine, this hidden delight of existence; let us hold it in this world-sacrifice by our surrenderings or submissions to Agni, the divine Will or Conscious-Power which is the Master of being. He is the four-horned Bull of the worlds and when he listens to the soul-thought of man in its self-expression, he ejects this secret name of delight from its hiding-place."

Vayam nāma pra bravāmā ghṛtasya,
asmin yajñe dhārāyamā namobhiḥ;
Upa brahmā śṛṇavac chasyamānam,
catuḥśṛṅgo avamīd gaura etat. (IV.58-2)

Let us note, in passing, that since the wine and the clarified butter are symbolic, the sacrifice also must be symbolic. In such hymns as this of Vamadeva's the ritualistic veil so elaborately woven by the Vedic mystics vanishes like a dissolving mist before our eyes and there emerges the Vedantic truth, the secret of the Veda.

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Vamadeva leaves us in no doubt as to the nature of the Ocean of which he speaks; for in the fifth verse he openly describes it as the ocean of the heart, *hṛdyāt samudrāt*, out of which rise the waters of the clarity, *ghṛtasya dhārāḥ*; the flow, he says, becoming progressively purified by the mind and the inner heart, *antar hṛdā manasā pūyamānāḥ*. And in the closing verse he speaks of the whole of existence being triply established, first in the seat of Agni—which we know from other Riks to be the Truth-consciousness, Agni's own home, *svam damam ṛtam bṛhat*,—secondly, in the heart, the sea, which is evidently the same as the heart-ocean,—thirdly, in the life of man.

Dhāman te viśvam bhuvanam adhiśritam,
antaḥ samudre hṛdyantar āyuṣi. (IV.58-11)

The superconscient, the sea of the subconscient, the life of the living being between the two—this is the Vedic idea of existence.

The sea of the superconscient is the goal of the rivers of clarity, of the honeyed wave, as the sea of the subconscient in the heart within is their place of rising. This upper sea is spoken of as the Sindhu, a word which may mean either river or ocean; but in this hymn it clearly means ocean. Let us observe the remarkable language in which Vamadeva speaks of these rivers of the clarity. He says first that the gods sought and found the clarity, the *ghṛtam*, triply placed and hidden by the Panis in the cow, *gāvi*. It is beyond doubt that *gau* is used in the Veda in the double sense of Cow and Light; the cow is the outer symbol, the inner meaning is the Light. The figure of the cows stolen and hidden by the Panis is constant in the Veda. Here it is evident that as the sea is a psychological symbol—the heart-ocean, *samudre hṛdi*,—and the Soma is a psychological symbol and the clarified butter is a psychological symbol, the cow in which the gods find the clarified butter hidden by the Panis must also symbolise an inner illumination

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and not physical light. The cow is really Aditi, the infinite consciousness hidden in the subconscient, and the triple *ghṛtam* is the triple clarity of the liberated sensation finding its secret of delight, of the thought-mind attaining to light and intuition and of the truth itself, the ultimate supra-mental vision. This is clear from the second half of the verse (IV.58-4) in which it is said "One Indra produced, one Surya, one the gods fashioned by natural development out of Vena;" for Indra is the Master of the thought-mind, Surya of the supra-mental light, Vena is Soma, the master of mental delight of existence, creator of the sense-mind.

We may observe also in passing that the Panis here must perforce be spiritual enemies, powers of darkness, and not Dravidian gods or Dravidian tribes or Dravidian merchants. In the next verse Vamadeva says of the streams of the *ghṛtam* that they move from the heart-ocean shut up in a hundred prisons (pens) by the enemy so that they are not seen. Certainly, this does not mean that rivers of ghee—or of water, either—rising from the heart-ocean or any ocean were caught on their way by the wicked and unconscionable Dravidians and shut up in a hundred pens so that the Aryans or the Aryan gods could not even catch a glimpse of them. We perceive at once that the enemy Pani, Vritta of the hymns is a purely psychological conception and not an attempt of our forefathers to conceal the facts of early Indian history from their posterity in a cloud of tangled and inextricable myths. The Rishi Vamadeva would have stood aghast at such an unforeseen travesty of his ritual images. We are not even helped if we take *ghṛta* in the sense of water, *hṛdya samudra* in the sense of a delightful lake, and suppose that the Dravidians enclose the water of the rivers with a hundred dams so that the Aryans could not even get a glimpse of them. For even if the rivers of the Punjab all flow out of one heart-pleasing lake, yet their streams of water cannot even so have been triply placed in a cow and the cow hidden in a cave by the cleverest and most inventive Dravidians.

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"These move" says Vamadeva "from the heart-ocean, penned by the enemy in a hundred enclosures they cannot be seen; I look towards the streams of the clarity, for in their midst is the Golden Reed. Entirely they stream like flowing rivers becoming purified by the heart within and the mind; these move, waves of the clarity, like animals under the mastery of their driver. As if on a path in front of the Ocean (*sindhu*, the upper ocean) the mighty ones move compact of forceful speed but limited by the vital force (*vāta*, *vāyu*), the streams of clarity; they are like a straining horse which breaks its limits, as it is nourished by the waves." (IV.58-5,7) On the very face of it this is the poetry of a mystic concealing his sense from the profane under a veil of images which occasionally he suffers to grow transparent to the eye that chooses to see. What he means is that the divine knowledge is all the time flowing constantly behind our thoughts, but is kept from us by the eternal enemies who limit our material of mind to the sense-action and sense-perception so that though the waves of our being beat on banks that border upon the superconscient, the infinite, they are limited by the nervous action of the sense-mind and cannot reveal their secret. They are like horses controlled and reined in; only when the waves of the light have nourished their strength to the full does the straining steed break these limits and they flow freely towards That from which the Soma-wine is pressed out and the sacrifice is born.

Yatra somaḥ sūyate yatra yajño,
ghṛtasya dhārā abhi tat pavante. (IV.58-9)

This goal is, again explained to be that which is all honey, —*ghṛtasya dhārā madhumat pavānte* (IV.58-10); it is Ananda, the divine Beatitude. And this goal is the Sindhu, the superconscient ocean, is made clear in the last Rik, where Vamadeva says, "May we taste that honeyed wave of thine"—of Agni,

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the divine Purusha, the four-horned Bull of the worlds—'which is borne in the force of the Waters where they come together.'

Apām anike samithe ya ābhṛtaḥ,
tam aśyāma madhumantam ta āūrmin. (IV.58-11)

We find this fundamental idea of the Vedic Rishis brought out in the Hymn of Creation (X.129-3,4,5) where the subconscient is thus described. "Darkness hidden by darkness in the beginning was this all, an ocean without mental consciousness...out of it the One was born by the greatness of Its energy. It first moved in it as desire which was the first seed of mind. The Masters of Wisdom found out in the non-existent that which builds up the existent; in the heart they found it by purposeful impulsion and by the thought-mind. Their ray was extended horizontally; there was something above, there was something below." In this passage the same ideas are brought out as in Vamadeva's hymn but without the veil of images. Out of the subconscient ocean the One arises in the heart first as desire; he moves there in the heart-ocean as an unexpressed desire of the delight of existence and this desire is the first seed of what afterwards appears as the sense-mind. The gods thus find out a means of building up the existent, the conscious being, out of the subconscient darkness; they find it in the heart and bring it out out by the growth of thought and purposeful impulsion, *praṭṣyā* by which is meant mental desire as distinguished from the first vague desire that arises out of the subconscient in the merely vital movements of nature. The conscious existence which they thus create is stretched out as it were horizontally between two other extensions; below is the dark sleep of the subconscient, above is the luminous secrecy of the superconscient. These are the upper and the lower ocean.

This Vedic imagery throws a clear light on the similar symbolic images of the Puranas, especially on the famous

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symbol of Vishnu sleeping after the *pralaya* on the folds of the snake Ananta upon the ocean of sweet milk. It may perhaps be objected that the Puranas were written by superstitious Hindu priests or poets who believed that the eclipses were caused by a dragon eating the sun and moon and could easily believe that during the periods of non-creation the supreme Deity in a physical body went to sleep on a physical snake upon a material ocean of real milk and that therefore it is a vain ingenuity to seek for a spiritual meaning in these fables. My reply would be that there is in fact no need to seek for such meanings; for these very superstitious poets have put them there plainly on the very surface of the fable for everybody to see who does not choose to be blind. For they have given a name to Vishnu's snake, the name 'Ananta', and Ananta means Infinite; therèfore they have told us plainly enougthat the image is an allegory and that Vishnu, the all pervading Deity, sleeps in the periods of non-creation on the coils of the Infinite. As for the ocean, the Vedic imagery shows us that it must be the ocean of eternal existence and this ocean of eternal existence is an ocean of absolute sweetness, in other words, of pure Bliss. For the sweet milk (itself a Vedic image) has, evidently, a sense not essentially different from the *madhu*, honey or sweetness, of Vamadeva's hymn.

Thus we find that both Veda and Purana use the same symbolic images; the ocean is for them the image of infinite and eternal existence. We find also that the image of the river or flowing current is used to symbolise a stream of conscious being. We find that Saraswati, one of the seven rivers, is the river of inspiration flowing from the Truth-consciousness. We have the right then to suppose that the other six rivers are also psychological symbols.

But we need not depend entirely on hypothesis and inference, however strong and entirely convincing. As in the hymn of Vamadeva we have seen that the rivers, *ghṛtasya dhārāḥ*, are there not rivers of clarified butter or rivers of

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physical water, but psychological symbols, so we find in other hymns the same compelling evidence as to the image of the seven rivers. For this purpose I will examine one more hymn, the first Sukta of the third Mandala sung by the Rishi Vishwamitra to the god Agni; for here he speaks of the seven rivers in language as remarkable and unmistakable as the language of Vamadeva about the rivers of clarity. We shall find precisely the same ideas recurring in quite different contents in the chants of these two sacred singers.

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SRI AUROBINDO'S VEDIC GLOSSARY

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SRI AUROBINDO'S VEDIC GLOSSARY

GRAMMATICAL NOTES ON VEDIC WORDS

अंहः : *Aṁhaḥ*—the narrowness full of suffering and evil, is the unenlightened state of our limited mentality; the perfect mentality—*sumati*, सुमति, given by the grace of Mitra admits us to wideness; V.65.5

अग्नि : *Agni*—The word is derived from the root अग् *Ag* which conveys the sense of pre-eminent or forceful state, feeling, movement, action, light. It is in the last sense of a brilliant or burning light that it gives us Agni, Fire;

In the physical world he is the general devourer and enjoyer. Fire is also the purifier; he is the fire that prepares and perfects; he is also the fire that assimilates and the heat of energy that forms. He is the heat of life and creates the *Rasa*, sap, in things;

He is equally the Will in *Prāṇa*, the dynamic Life-energy. Our passions and obscure emotions are the smoke of Agni's burning. He is also will in the mind. His divine birthplace and home—though he is born everywhere and dwells in all things—is the Truth, the Infinity, the vast cosmic Intelligence in which Knowledge and Force are unified. Agni is a Light as well as a Force;

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He is leading the soul of the Aryan towards the Vast, the Truth.

He is the Immortal in mortals; he is the doer of the Yoga—*Sādhu* साधु;

Agni is the Flame of which the Right and Truth are "its own home;"

The flame of Agni is the seven-tongued power of the Will, a Force of God instinct with knowledge. This is the conscious and forceful will, the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity;

Agni is the Divine Will at work in the Universes. His birth-place is the Truth, Vast, Infinite Cosmic Will. It is the will that is knowledge; अङ्ग् or अग् : *Aṅg* or *Ag*—Pre-eminent forceful state, feeling, action—in brilliancy, light, burning; अङ्गिरस् : *Aṅgiras*—Rishi who represents the Seer-Will अग्नि IX. 83;

अङ्गिरसं मन्यते अङ्गानां यत् रसः। छान्दोग्य०. *Bṛhad*—1.3.19;

The word is akin to the name Agni; for it is derived from a root *Aṅg* : अङ्ग् which is only a nasalised form of *Ag* अग् , the root of Agni.

These roots convey the sense of pre-eminent or forceful state, feeling, movement, action, light. It is the last sense of a brilliant or burning light that gives us *Agni*, fire, *aṅgati*, fire, *aṅgāra*, a burning coal and "*aṅgiras*" which must have meant "flaming", "glowing";

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In the *Brāhmaṇas* it is said that *Agni* is fire and *Aṅgirasas* the burning coals--*aṅgārāḥ* अङ्गाराः ;

But in the Veda itself the indication seems rather to be that they are the flames or lustres of Agni X.62. It is clear in this hymn that the Angirasa Rishis are the radiant lustres of the divine Agni which are born in heaven, and therefore of the divine Flame, and not of any physical fire ; they become equipped with the nine rays of the Light and the Sun, become "most Angirasa"; X. 62.6

Agni is *prathamo Aṅgirāḥ* प्रथमो अंगिराः : "supreme and original *Aṅgiras*" I.31.1;

Agni is the sacred flame—*Aṅgirasaḥ* are also "burning powers of the Light" ;

Of what Light ? physical, or figurative ? Veda speaks of "luminous sages, द्युमतो विप्राः, *Dyumato viprāḥ* ;

Ideas of "knowledge and action" are connected with *Agni* and *Aṅgiras*. *Agni* has "*Kavi-Kratu*" कविक्रतु, "the seer-will";

Aṅgiras is the flaming force of the divine Consciousness with its twin qualities of Light and Power working in harmony ;

We note that the word *Aṅgiras*, अङ्गिरस् , is used in the Veda as an epithet often in connection with the image of the Dawn and the Cows. उषाः : *Uṣāḥ* is "*indratamā aṅgirastamā*" " इन्द्रतमा अङ्गिरस्तमा ", "most full of Indra, most full of *Aṅgiras*" ; VII.79.2,3 ; VI.49.11 ; VII. 75.1,2,3

It also occurs as a name of *Agni* ; Indra is

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said to become *Aṅgiras*; VI.11.3; III.31.7; I.100.4

Bṛhaspati is called *Aṅgiras* and *Āṅgirasa*. II.23.18; VI.73.1; X.47.6;

Even the *Aśvins* are addressed collectively as *Āṅgirasa*.

They are powers of *Bṛhaspati*, singers of the hymn, powers of the Sun and Dawn.

Aṅgiras ṛṣis : अङ्गिरस्-ऋषय: There are passages in which they seem to become purely symbolical, powers and sons of Agni, the original Angirasa, forces of symbolic Light and Flame, and even to coalesce into a single seven-mouthed Angirasa with his nine and his ten rays of the Light—नवग्वे अङ्गिरे दशग्वे सप्तास्ये—*Navagve aṅgire daśagve saptāsye*; IV.81.4; on and by whom the Dawn breaks out. Identity of Agni and Angirasa : VI.6.3,4,5; I.31.1; VIII.84.4; V.II.6;

Light in the Veda is the symbol of knowledge, of the illumination of the divine Truth.

Their function is "to bring the divine Dawn into mortal nature so that the visible goddess pouring out her riches may be there, at once divine and human—*devī marteṣu mānuṣī*,—देवी मर्तेषु मानुषी—,"the goddess human in mortals". VII.75.2;

They are givers and drinkers of the wine, singers of the Hymn, eternal youths who wrest for us the Sun, the Cows, the Horses and all the treasures from the grasp of the sons of Darkness.

They are ordinarily described as seven in number— सप्त विप्राः —*sapta viprāḥ*. They are

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enthroned in Indian astronomy in the constellation of the Great Bear.

They are described as *navagvāḥ* and *daśagvāḥ* —नवग्वाः and दशग्वाः VI.22.2 पूर्वे विप्रा नवग्वासः "where, a friend with his friends the *navagvāḥ*, following the cows Indra with the ten *daśagvāḥ* found that Truth, even the Sun dwelling in the darkness'; III.39.5;

They are pilgrims of the light; their journey is of the nature of a quest,—quest for hidden light, and becomes by the opposition of the powers of darkness an expedition and a battle.

They are "fighters for the cows or rays". Indra marches with them,—they are *nṛ* नृ or *vīrāḥ* वीराः heroes. This journey proceeds along the path discovered by Sarama, the path of the Truth, *ṛtasya panthāḥ*, ऋतस्य पन्थाः, the great path,–महस्पथः,–"*mahaspathaḥ*" which leads to the realm of the Truth.

It is also a sacrificial journey; for its stages correspond to the periods of the sacrifice of the Navagvas and it is effected by the force of the Soma-wine and the Sacred Word.

There is a persistent stress on the Word, the Thought, the Truth, Conquest of falsehood.

They are देवपुत्राः *devaputrāḥ*, sons of Godhead.

In the work of sacrifice they appear in a double form; *ṛṣayo divyāḥ* ऋषयो दिव्याः the divine Seers and "*pitaro manuṣyāḥ*" पितरो मनुष्याः "the human fathers".

It is evident that the seven Angirasas, whether human or divine represent different principles

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of the Knowledge, Thought or Word, the seven-headed Thought, the seven-mouthed word of Brihaspati.

The achievement of the Light and Truth by the human fathers is also an ascent to the Immortality of the Supreme and divine status, to the first name of the all-creating infinite Mother, to her thrice seven supreme degrees of this ascending existence, to the highest levels of the eternal hill. (*sānu, adri*).

अङ्गिरस्तमा : *Aṅgirastamā*–Most full of अङ्गिरस्, having the qualities of अङ्गिरस्, having most the अङ्गिरस्-hood.

अचित्रम् : *acitram*—That which has not got the varied light.

अज : *Aja*—the unborn one.

The word has the double meaning of goat and unborn. The words meaning "sheep" and "goat" are used with a covert sense in the Veda like that which means cow; Indra is called both the Ram and the Bull.

अण्वीभिः : *Aṇvībhiḥ*; Fingers. If they mean only "fingers", they are the ten fingers of the सूर्या–the daughter of the Sun. It may also mean "extensions" from अव्, अवस्, ऊति,ऊमा—in the sense of protection." We find it not always applicable. It also means:—"To have, to keep, to contain, become, create, foster, increase, thrive, prosper. In the Veda the sense of "increase" or "foster" predominates.

अण्वीभिः तना : *aṇvībhiḥ tanā*—they are purified "by the fingers and the body", as Sayana explains it, "by the subtle thought powers of the pure mind and the extension in the physical consciousness"

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as it seems to me to mean. For these "ten-fingers", if they are fingers at all, are the ten fingers of Surya, सूर्या, daughter of the Sun, bride of the Ashvins.

In the first hymn of the ninth mandala this same Rishi Madhuchchhandas expands the idea which here he passes over so succinctly.

He says, addressing the deity Soma, "The daughter of the Sun purifies thy Soma as it flows abroad in her straining-vessel by a continuous extension",— "*Vāreṇa śaśvatā tanā*". And immediately he adds :

"The subtle ones seize it in their labour (or, in the great work, struggle, aspiration, samarye, समर्ये), the ten brides, sisters in the heaven that has to be crossed",—a phrase that recalls at once the ship of the Ashvins that carries us beyond the thought;—these sisters who dwell in the pure mind, the subtle ones, *aṇvīḥ*, अण्वीः the ten brides, *daśa yoṣaṇāḥ*, दश योषणाः, are elsewhere called the ten casters दश क्षिपः "*daśa kṣipaḥ*" because they seize the Soma and speed it on the way.

They seem to be described as the grand children or descendants of the Sun,—"*naptībhir vivasvataḥ*" IX.14.5. They are aided in the task of purification by the seven forms of Thought-Consciousness, "*sapta dhītayaḥ*" IX. 9.4.

This clearly shows "how entirely symbolical is the Soma-wine of the Vedic Rishis".

अत्रिः : *atriḥ*: The Enjoyers Literally, "eaters"; the word may also mean "Travellers". V.64.5

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अथर्वन् : *atharvan* : The ऋषि, Rishi, who journeys in the path. "not moving out"—i.e. fixing himself.

अथर्वा : *atharvā*— I.83.5 also is derived from the same root, "unable to move — *Sāyaṇa*' "गातुमसमर्थम्".

अदब्धम् : *adabdham* : that which triumphs over all that seeks to quell or break it.

अदिति : *Aditi*—psychologically, she is the Supreme or infinite Consciousness, mother of the gods, in opposition to Danu or Diti, the divided Consciousness, mother of *Vṛtra* and other *dānavas*, enemies of gods and of man in his progress.

The two words are derived from two entirely different roots *"ad"* अद् and दि *"di"*.

: Aditi is originally the pure Consciousness of infinite existence one and self-luminous; she is the Light that is Mother of all things. As the infinite she gives birth to Daksha, the discriminating and distributing Thought of the divine Mind, and is herself born to Daksha as the cosmic infinite, the mystic cow whose udders feed all the worlds.

In the Cosmos Aditi is the undivided infinite unity of things, free from duality, अद्वय —*advaya* —and has Diti, the separative dualising consciousness, for the obverse side of her Cosmic creation, her sister and a rival wife in the later myth.

Surya is said to be the second husband of his mother Aditi and by a variation of the same image Aditi is hymned as the wife of the all-pervading Vishnu who in cosmic creation, is one of the sons of Aditi and younger brother of Indra.

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Adiit is the infinite Light of which the divine world is a formation and the gods, children of the infinite Light, born of her in the *ṛtam*—ऋतम्, manifested in that active truth of her movement guard it against Chaos and Ignorance.

: Infinity—The Mother of gods. It is the indivisible Consciousness.

अद्भुतः : *adbhutaḥ*—wonderful.

अद्रि : *adri*—the hill or rock, is a symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow.

The streams of मधु—madhu, the honey, the Soma, are said also to be milked out of this Hill or Rock.

: A hill. Our conscious existence is a hill—*Adri*, with many successive levels and elevations सानूनि : *sānūni*: the cave of the subconscient is below; we climb upwards towards the godhead or the Truth and Bliss where are the seats of Immortality : (यत्रामृतासः आसते — *yatrāmṛtāsaḥ āsate.*)

: Hill. Physical consciousness. Stone also. Dense substance or Matter in which पणयः the *paṇis* pen up the cows (rays). It is the hill of physical consciousness in which are dug for the soul the abounding wells of मधु or sweetness.

अद्रुह्वाणाः : *adruhvāṇāḥ*—who betray not to harm. V.70.2 The harms of the Dasyus—sons of limitation and Ignorance.

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अद्रौ : *adrau*—"on the mountain." V.85.2.

Our existence is compared always to a mountain with many plateaus, each a level or plane of being.

अध्वर : *adhvara*—is the word for "sacrifice". It is really an adjective and the full phrase is *adhvara yajña*, sacrificial action travelling on the path, the sacrifice that is of the nature of a progression or journey. Agni, the Will is the leader of the sacrifice.

I.1.4; अध्वरम् : *adhvaram* : *Sāyaṇa* : हिंसारहितं : "*hiṁsārahitam*"—because it is not destroyed by the Rakshasas, from अ— a privative+*dhvara* (ध्वृ—*dhvṛ*=to hurt). But अध्वर—*adhvara*—is used by itself to mean sacrifice and it is quite impossible that the word "unhurt" used by itself can have come to mean sacrifice. It must express some essential quality of the sacrifice or it could not thus have been singled out. It is a notable fact that अध्वर—*adhvara*—is continually used for the sacrifice when there is a question of the sacrifice travelling or moving on the path towards the gods, as here. I therefore take अध्वर *adhvara*-from the original root अध्-*adh* —"to move" and connect it with अध्वन्—*adhvan* —path; it means "the moving or travelling sacrifice", the sacrifice regarded as a pilgrimage of the soul or its gifts towards the gods.

अध्वर यज्ञ : *adhvara yajña*: the sacrifice that travels.

Sayana takes *a—dhvara yajña*, the unhurt sacrifice; but "unhurt can never have come to be used as a synonym of sacrifice. Adhvara is

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"travelling", "moving", connected with "*adhvan*", path or journey from the lost root "*adh*", to move, extend, be wide, compact. The passages in the Veda are numerous in which the "*adhvara*" or "*adhvara yajña*" is connected with the idea of travelling, journeying, advancing on the path.

It is clear that this journey is a growing into the godhead, into the infinite being "*aditayaḥ syāma*" अदितयः स्याम. VII. 42-2;

अध्वर्युः : *Adhvaryuḥ*: The priest of the journey. The priest.

अनागसः : *anāgasaḥ*—blameless.

अनासः : *anāsaḥ*—It is urged that the Dasyus are described as black of skin and noseless in opposition to the fair and high-nosed Aryans. But the former distinction is certainly applied to the Aryan Gods and the Dasa Powers in the sense of light and darkness, and the word "*anāsa*" does not mean noseless. Even if it did, it would be wholly inapplicable to the Dravidian races; for the Southern nose can give as good an account of itself as any Aryan probosis in the North.

It means : having no force of the Divine or having no mouth to speak it.

अन्यद् अन्यद् : *anyad anyad*—The two *anyad anyad*, as it seems to me, are always earth and heaven, the human, based on the physical consciousness and the divine, based on the supraphysical heaven.

अपः : *apaḥ*—Outpouring of the luminous movement and infinity of the Divine,

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(स्वर्वतीरपः) Waters that carry the light of luminous heaven in them. V.2.11

अपो दिव्याः (देवीः) : *apo divyāḥ*—The divine (celestial) waters.

We also have स्वर्वतीरापः *Svarvatīrāpaḥ*—"Luminous Waters" in the Veda i.e. the rays carrying the luminous waters in them.

अप्तुरः : *apturaḥ*—"they who cross the waters", or as Sayana takes it "they who give the waters". This he understands in the sense of "rain-givers". It is perfectly true that all the Vedic gods are givers of the rain, the abundance of heaven, sometimes described as the solar waters "*svarvatīr apaḥ*" or waters which carry in them the light of the luminous heaven, *svar*—स्वर्.

But the ocean and the waters in the Veda, as this phrase itself indicates, are the symbol of conscient being in its mass and in its movements. The gods pour the streams of the Truth—*ṛtasya dhārāḥ*—ऋतस्य धाराः —across all obstacles into the human consciousness.

अप्सु : *apsu*—"in the waters" V.85.2

The ocean of being or else the waters of Truth which descend from above.

अमन्यमानाः : *amanyamānāḥ*—Having not the power to think and mentalise the word and the truth it contains.

अमृतत्वम् : *amṛtatvam*—Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on perfect union between the soul and the nature—the soul becoming king of itself and its environment, con-

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scious of all its planes, master of planes, master of them—with nature for its bride, delivered from divisions and discords into an infinite and luminous harmony.

अर् : *ar*—(अर्य, आर्य, अरत्, अरणि) from the same root with the sense of "movement of effort, or a struggle or a state of surpassing height or excellence."

अरणी : *araṇī*—Two tinders : The two *araṇis* or tinders by which fire is struck out; the word can also mean "workings" and is related to आर्य–*ārya*; Heaven and Earth are the two *araṇis* which produce *agni* अग्नि : Heaven his father, Earth his mother. V.9.3;

अरति : *arati*—IV.1.1 The energy that does the great work.

अरातिः : *arātiḥ*—powers of undelight. Bringer of poverty. Enemy.

अरिः कृष्टयः : *ariḥ kṛṣṭayaḥ*—"fighters and doers of the work"

It may also be translated "the Aryan people" or "the warlike nations". The words *kṛṣṭi* and *carṣaṇi*—interpreted by Sayana as "man" have as their base the roots *kṛṣ* कृष् and *carṣ* चर्ष् –, which originally imply labour, effort or laborious action. They mean sometimes the doer of Vedic Karma, sometimes, the Karma itself, the worker or the works. I.4.6;

अर्क : *arka*—the hymn of illumination. IV.16.4.; "when by the hymns of illumination (*arkaiḥ*) swar स्वर् was found".

अर्कैः : *Arkaiḥ* : By the shining rays, by the realizing

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word (1) by hymns of illumination, (2) light; used as a name for सूर्य.

अर्चति : *arcati*—Blazes or sings the hymns of illumination.

अर्चन् (ऋच्) : *arcan* (*ṛc*)—in the Veda means to "shine" and "to sing the Rik"; अर्क *arka* means "sun, light and the Vedic hymn."

: *ṛk*—connected with the word *arka* अर्क is "Word" considered as a power of realisation in the illuminating consciousness.

अर्ति (आर्ति) : *arti* (*ārti*)–the toil of the aspiring humanity.

अर्णवः, अर्णाः : *arṇavaḥ*, *arṇāḥ*– Currents of water (rivers) coming down from ऋतम् *ṛtam* i.e. conscious currents corresponding to the seven-fold substances of the ocean of being. Existence is spoken of as an ocean in the Veda and in the पुराणs, puranas.

अर्यमन् : *aryaman*—The word etymologically is kin to the words अर्य, आर्य, अरि, *arya*, *ārya*, *ari* : people who follow the Vedic culture and the gods who assist them in their battles.

Aryaman is the godhead in whose divine power this Aryahood is rooted; he is the force of sacrifice, aspiration, battle, journey towards perfection and light and bliss by which the path is created, travelled, pursued beyond all resistance and obscuration to its luminous and happy goal.

He is "Aryaman of the unbroken path" X. 64.5

Aryaman is the master of the sacrificial action who offers this sevenfold working to the godheads of the Divine Birth. Aryaman within

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us develops our various forms of birth in the ascending planes of our existence by which the Fathers climbed, and by which it must be the aspiration of the Aryan Soul to climb, to the highest summit of Immortality.

Aryaman sums up in himself the whole aspiration and movement of man in a continual self-enlargement and self-transcendence to his divine perfection.

अर्यमा : *aryamā*—Represents the light of Truth-Consciousness, चित् (*cit*) working as Force. The power and aspiration of the Truth-Consciousness (सूर्य).

अर्वत्सु : *arvatsu*—in our battle-steeds of life.

meaning both "battlers, strivers" and "horses".

अर्वन् : *arvan*—European scholarship has confused for us this approach to the sense of *arvan*. '*Ar*' is a common Sanskrit root, the basis of '*ari*', '*arya*', '*aryamā*' and a number of well-known words. But the scholars tell us tht it means to 'till' or 'plough', and the Aryans are so called because they were agriculturists and not nomads or hunters. Starting from this premise one may see in "*arvan*" a horse for ploughing as opposed to the draught animal or a war-horse and support the derivation instancing the Latin "*arvum*"—"a tilled field". But even if Aryans were ploughmen the titans, surely, were not....Indeed, this agriculturist theory of the Aryans seems one of the worst of the many irresponsible freaks which scholastic fancifulness has perpetuated in the field of Sanskrit language.

'*Ar*' signifies essentially any kind of preemi-

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nence in fact or force in act. It means to be strong, high, swift in action, to be preeminent, noble, excellent, be first; to raise, lead, begin or rule; to struggle, to fight, to drive, to labour, to plough. The sense of struggle and combat appears in '*ari*', an enemy. The Greek *Ares*, "war-god", arete, "virtue" meaning originally like the Latin virtue, valour; the Latin Arma, weapons.....The word "*arusu*" also means the strong or mighty one. We can now discover the true force of *arvan*. It is the stallion, or the bull, the master of the herd, the leader, or fighter.

अवनयः : *avanayaḥ*—the fostering rivers. V.85.6

The seven rivers that descend from the Truth-plane, here called *avanayaḥ*—which has the same root-sense as "*dhenavaḥ*" धेनवः, the fostering cows.

अविता : *avitā*—Unmanifested i.e., hidden in the darkness of the Subconscient.

अव्या रोमाणि : *avyā romāṇi*—"hairs of the Sheep"

The strainer in which the Soma is purified is made of the fleece of the Ewe. Indra is the Ram; the Ewe must therefore be an energy of Indra, probably the divinised sense-mind, *indriyam*, इन्द्रियम्. IX.75.4

अशास्तिः : *aśāstiḥ*–means literally "non-expressings" and describes the detention by obscuring powers like *Vṛtra* of the light and power that are waiting to be revealed, ready to be called into expression.

अश्नवत् : *aśnavat*—*Sāyaṇa*–प्राप्नोति–*prāpnoti*— I.1.3; but

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the form gives a certain semi-imperative sense or the idea of a rule of action or law of occurrence. "He shall attain". अश्—*aś*—to possess, have, obtain, enjoy; Greek : *echo*, I have.

अश्व : *aśva*—or Horse is an image of the great dynamic force of Life, of the vital and nervous energy.

Originally, it must have implied strength or speed or both, before it came to be applied to a horse. In its first or root significance it means "to exist pervadingly" and so "to possess", "have," "obtain", or "enjoy". Besides this original sense inherent in the roots of its family, it has its own peculiar significance, existence in force,—of strength, solidity, sharpness, speed,—in *aśan* and *aśma*, अश्म, a stone, *aśani* अशनि a thunderbolt, *aśri* a sharp edge or corner (Latin, acer, acris, sharp; acus, point etc.) and finally *aśva*, the strong, swift horse.

Vii.77.3; In this rik the symbolic sense of the Vedic Horse comes out with great power and clearness.

The symbolism of the horse is quite evident in the hymns of Dirghatamas to the Horse of the Sacrifice, I.162.1-24 ; the hymns of various Rishis to the Horse Dadhikravan and again the opening of the Brihadaranyaka Upanishad in which "Dawn is the head of the Horse" is the first phrase of a very elaborate figure.

The Horse is the symbol of consciousness in the form of force. It is the dynamic force of Life. Agni manifests himself secondarily as the Horse and then becomes heavenly Fire.

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Compare गो *go* light, knowledge, consciousness *aśva*, power, will, energy;

Energy of force—vital powers are the motive forces that bear us on the journey.

Horse from अश्—impulsion, force, possession. It is symbol of energy. It is force—a figure of Prana प्राण. It is one of the things asked for in यज्ञ, yajna.

अश्वमेध : *aśvamedha*—is the offering of life-power with all its impulses, desires, and enjoyments to the Divine Existence, the life-soul, Dwita, द्वित to the giver by the power of Agni—it attains to vision on its own white plane when it becomes the luminous seer.

अश्वमेधाय : *aśvamedhāya*–for the Horse-sacrifice. The Horse-Sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-Soul (Dwita) is itself the giver of the sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer Ashwamedha. V.27.4;

अश्वसूनृते : *aśvasūnṛte*—"Truth is in the tramp of thy steeds". V.79.1;

अश्वा : *aśvā*—The two shining horses of इन्द्र 1- laws of light 2- vision-powers of the supramental consciousness. दक्षिण and वाम probably, direct truth discernment and intuition—cows yoke themselves with the material mind, horses symbolise the power of knowledge of the chariot of इन्द्र, the liberated pure mind.

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अश्वावती : *aśvāvatī*—Full of vital force, energy; Accompanied by the swiftness of the horse.

अश्विनौ : *aśvinau*—The three leading features of hymns dedicated to them are :

(i) The praise of their chariot, their horses and their rapid all-pervading movement;

(ii) Their seeking of honey and their joy in the honey, madhu मधु, and the satisfying delights that they carry in their car;

(iii) Their close association with the Sun, with सूर्या Surya, the daughter of the Sun and with the Dawn.

They are effective powers of the Ananda which proceeds out of the truth-consciousness.

Two Riders on the Horse (compare Castor and Polydeuces). They are swift-footed Lords of bliss I.3.1.

असति केतुम् : *asati ketum*—The vision of the supreme day in the non-existence in the Night. I. 124. 11;

असुरः : *Asuraḥ*—The Mighty One.

Asura, a word used in the Veda as in the Avesta for the Deva (Ahuramazda), but also for the gods, for his manifestations; it is only in a few hymns that it is used for the dark Titans, by another and fictitious derivation, a-sura, the non-luminous, the non-gods. V.63.3

असुर्यम् : *asuryam*—divine mastery; *asuryam*—the god-power, the mastering force of the Lord, the divine "Asura" in us. V.10.2.

अस्रिधः : *asridhaḥ*—V.5.8. They who stumble not, or who are not assailed, cannot be attacked by the ignorance and darkness, cause of our suffer-

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ing; unassailable. Those that come to no hurt, those that make no false movement.

अहभिः : *ahabhiḥ*,—by the day.

It is by Time, by the day, that the work is perfected, by successive dawns of the Truth —each with its victory over the night, by the unbroken succession of the sisters of which we had mention in the hymn to the divine Dawn. Man cannot seize or hold at once all that the illumination brings to him; it has to be repeated constantly so that he may grow in the light.

अह्ना : *ahnā*—Days, or in our days. These are the periods of Light visiting the soul.

आ कृणुध्वम् : *ā kṛṇudhvam*—The preposition *ā* gives the idea of a drawing upon oneself of something outside and shaping or working it out in our own consciousness. *Ā kṛ* corresponds to the converse expression *ā bhū*—'to become' or "take shape".

आदित्याः : *ādityāḥ*—sons of the Infinite. The Adityas are described in formulas of an incomparable grandeur and sublimity.

No mystic barbarian gods of cloud, sun and shower are these, no confused allegories of wonder-stricken savages, but the objects of worship to men far more inwardly civilised and profound in self-knowledge than ourselves. They may not have yoked the lightning to their chariots, nor weighed sun and star, nor materialised all the destructive forces in Nature to aid them in massacre and domination, but they had measured and fathomed all the heavens and earths within us, they had cast their plummet

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into the Inconscient, and the subconscient and the superconscient; they had read the riddle of death and found the secret of immortality; they had sought for and discovered the One, and knew and worshipped Him in the glories of His light and purity and wisdom and power.—But over it all there was the "Aryan light", a confidence and joy and a happy, equal friendliness with the Gods which the Aryan brought with him into the world, free from the sombre shadows that fell upon Egypt from contact with the older races, sons of deep-brooding Earth.

These claimed Heaven as their father and their seers had delivered his Sun out of our material darkness.

The Adityas have a twofold birth. They are born above in the divine Truth as creators of the worlds and guardians of the divine Law; they are also born here in the world itself and in man as cosmic and human powers of the Divine. In the visible world they are male and female powers and energies of the universe and it is this external aspect of them as gods of the Sun, Air, Waters, Earth, Ether, the conscious forces ever present in material being which gives us the external or psycho-physical side of the Aryan worship.

This is the real secret of the external sense of Veda which is all that the modern scholars have seen and so imperfectly understood. Even the exoteric religion was much more than a mere Nature worship.

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Sons of the Infinite, they dwell in the movement of the world and uphold it.

The Gods conduct the sacrifice in their human capacity (*manuṣvat*) as well as receive it in their high divine being. Agni is the priest of the oblation, Brihaspati the priest of the word. In this sense Agni is said to be born from the heart of man; all the gods are thus born by the sacrifice, grow and out of their human action, assume their divine bodies.

They are "most straight"; "thinkers of the Truth"; "seers and heavers of the Truth"; "charioteers of the Truth"; "they are gods who deliver";

आपः : *āpaḥ*—itself has, covertly, a double significance; for the root '*ap*' meant originally not only to move, from which in all probability is derived the sense of waters, but "to be" or "bring into being" as in "*apatya*" a child, and the Southern Indian *appā*—father.

The sevenfold principle of existence is therefore imaged from one point of view in the figure of the Rivers that arise from the ocean —from another point they are *sapta gāvaḥ*.

: fr. अप्—*to move*. It also means "To be" or "to bring into being" as in अपत्य.

आरत : *ārata*—move or strive, like its congeners *ari*, *arya*, *ārya*, *arata*, *araṇi*, expresses the central idea of the Veda. The root indicates always a movement of effort or of struggle or a state of surpassing height or excellence, it is applied to rowing, ploughing, fighting, lifting, climbing.

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The Aryan man labours towards heights, fights his way. This is his aryahood, his arete, virtue—to use a Greek word derived from the same root.

Ārata means : "out and push forward in other fields".

आर्यः : *āryaḥ*—The man who seeks to fulfil himself by the Vedic action which is of the nature of a sacrifice. From अर् the man who labours towards the heights, fights his way on in a march, a progress and an ascent.

Ārya, *arya*, *ari*, with various senses to toil, to fight, to climb, to rise, to travel, to prepare the sacrifice; for the work of the Aryan is a sacrifice which is at once a battle and an ascent and a journey.

"He has given the Dawns to be possessed by the Aryan—*aryapatnīr uṣasā cakāra*—VII.6.3-5.

आशवः : *āśavaḥ*—Swift ecstasies, strong, keen and violent juices (not extracts—very essence) (83.2)

आशिरः : *āśiraḥ*—infusions. The delight extracted from existence is typified by the honey-wine of the Soma; it is mixed with milk, the curds and the grain,—the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi*, *yava*. V.27.5;

आशुषाणः : *āśuṣāṇaḥ*—"seeking possession of" seeking to possess. IV.1.13

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आश्रावयसि : *āśrāvayasi.* Listens to the word as it descends from the Divine Rhythm. V.82.9;

इत्था पदम् : *itthā padam*—true seat.

इन्द्रः : *Indraḥ*—in the psychological interpretation represents Mind-Power or Power in Mind.

The word for the sense-faculties, indriya, is derived from his name.

Indra is the Ruler of our being, Master of swar which is the luminous world of the Divine Mind.

Agni is the pole of Force; Indra is the pole of Light instinct with force which descends from heaven to earth—with shining horses—slays darkness and division, pours down life-giving heavenly waters, makes the Sun mount high in the heaven of our mentality.

The Lord of स्वर् —the realm of pure intelligence, i.e. the master of luminous worlds. It represents the mind-power released from the limits and obstructions of the nervous consciousness.

इन्द्रतमा : *Indratamā*—Most full of Indra in possessing Indrahood. अनिन्द्र *anindra*—Without the qualities of इन्द्र in him or it.

इन्द्रिय : *indriya*—Sense-faculty (from Indra इन्द्र). इन्द्र is really the user of the senses.

इळा : *iḷā*—Truth-vision.

इषः : *iṣaḥ*—Impulsions. IX.42.6;

Bṛhatī Iṣaḥ : "Large foods", according to the ritualistic commentator; as there are here two words meaning food in his usual rendering, *iṣ* and *vāja*, he gives another meaning to *Vāja*—and

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explains the verse "give us a wealth along with which there are cows, men, horses, and battle and give us plentiful food." *iṣaḥ*: vast impulsions; वाज : *vāja*—the plenty.

ईळे : *īḷe*—to praise, in the ritualistic sense; but as a secondary root of इ in *īḍ* meant "to seek, to go towards, attain, desire, adore, pray, ask for.

The former senses have been lost and only "to desire", "pray" or "ask for" are left in later Sanskrit; but the other senses must have existed, as the idea of desiring, asking is never a primary sense of any root, but derived figuratively from the physical ईळे "to go, seek, approach". We may therefore render ईळे (*īḷe*) either "I seek, desire, adore, or pray to".

उक्थम् : *uktham*—The expressive word which manifests that which is hidden, brings out into expression that which is unexpressed.

उक्ष (वृष) : *ukṣa* (*vṛṣa*)—It is the bull who fertilises the cows—the force of consciousness.

उक्षन् : *ukṣan*—Bull—a word like its synonym *vṛṣan*, means diffusing, generating, impregnating.

उरु : *uru*—is equivalent to बृहत् *bṛhat*, the Vast—it indicates the infinite freedom of the Truth-Consciousness.

उशना काव्यः : *uśanā kāvyaḥ*—Rishi of the heavenward desire that is born of the seer-knowledge.

उशिग्भिः : *uśigbhiḥ*—By those who desire.

उशिज् : *uśij*—One who desires to increase his own being and godhead in him by sacrifice.

उषस् : *uṣas*—Symbol of new openings of divine illuminations on man's physical consciousness

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(व्युष्टिषु) continued succession of dawns in divine illuminations.

उषसानक्ता : *uṣasānaktā*—Dawn and Darkness : दोषाम् उषासम् *doṣām uṣāsam*. Night and Day, symbols of the alternation of the divine and human consciousness in us. The Night of our ordinary consciousness holds and prepares all that the Dawn brings out into conscious being.

उषसा विरूपे : *Uṣasā Virūpe*—Day and night: the latter the state of ignorance that belongs to our material Nature, former the state of illumined knowledge that belongs to the divine Mind of which our mentality is a pale and dulled reflection. V.1.4.

उषा : *Uṣā*—Dawn: Dawn in the Veda is the goddess symbolic of new openings of divine illumination on man's physical consciousness. She alternates with her sister Night; but that darkness itself is a mother of light and always Dawn comes to reveal what the black-browed Mother had pre pared.

The great evolution from obscure movement of the mind to a luminous consciousness is effected in Time gradually in the mornings of the human spirit, by the unbroken succession of the Dawns. —Throughout the Veda *uṣā*, उषा, daughter of Heaven, has always the same function. She is the medium of awakening the activity and the growth of the other gods.

Dawn is the advent of the divine Light throwing off veil after veil and revealing in man's activities the luminous godhead.

Two capital works of Dawn in man are :

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(i) elevation of man to the full force of the Light.

(ii) revelation of the Truth and her pouring of Ananda, the Amrita, the Soma-wine into the mental and bodily existence.

Through दिवो अर्कैः *divo arkaiḥ*—realising Word she brings the vision.

Foundation of the Truth is the foundation of the Dawns.

Dawn divine is the coming of the Godhead.

Dawn comes with a constant alteration, thrice ten—the mystic number of our mentality—making the month, till some day there shall break out upon us the wonderous experience of our forefathers in a long bye-gone age of humanity when the dawns succeeded each other without the intervention of any night, when they came to the sun as to a lover and circled round him, not returning again and again in his front as a precursor of his periodical visitations. That shall be when the supramental consciousness shines out fulfilled in the mentality and we shall possess the yearlong day enjoyed by the gods on the summit of the eternal mountain.

Driving away the enemy, gurdian of the Truth, born in the Truth, full of bliss....She brings the birth and manifestation of the godheads."

I.113.12;

She is "Mother of the Gods, force of the Infinite." I.113.19;

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Dawn is the Truth-possessing mother of the herds; she is herself the shining Cow."

: Symbolic figure of the illuminations of divine knowledge as a series of dawns (Cows) of 12 months of the year and 12 periods of यज्ञ yajna. There are 10 to 12 lines to correspond to 10 sisters, powers of illumined mentality.

उस्र : *usra*—is always used in the Veda, like 'go' — with the double sense of the concrete figure or symbol the Bull or Cow, and at the same time the psychological indication of the bright or luminous ones, the illumined powers of the Truth in man.

उस्राः : *usrāḥ*—I.171.5. In the feminine the word is used as a synomym for the Vedic 'go' गो' meaning at once Cow and ray of light.

Uṣā, the Dawn, also is *gomatī*—गोमती—girt with rays or accompanied by the herds of the Sun.

There is in the text a significant assonance, *usrā vi-uṣṭiṣu*, one of the common devices used by the Vedic Rishis to suggest a thought or a connection which they do not consider it essential to bring out expressly.

उस्रियासु : *usriyāsu*—shining herds; meaning both "bright ones" and "cows". V.85.2.

ऊर्ज् : *ūrj*—1. Abounding force of being. The other two things are 2. वसु *vasu*—substance. 3. पयस् *payas*—Delight of love.

These three make up the essence of existence.

ऋक् : *ṛk*—the word which begins with the illumination,

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ऋतचित् : *ṛtacit*—He who has the consciousness of the Truth or he who has the Truth-consciousness (the rays of the sun).

ऋतजातसत्या : *ṛtajātasatyā*—True because born from the Truth (effective).

ऋतम् : *ṛtam*—"Ritam, which is almost the key-word of any psychological interpretation, is rendered by Sayana sometimes as "truth", more often the "sacrifice", occasionally in the sense of "water". The psychological interpretation gives it invariably the sense of "truth."

: Truth of the Divine Being regulating right activity. (अन्+ऋतम्) (non-application of the Truth) untruth, falsehood.

The truth that is effective. (From ऋ to move —true in movement)

ऋतं ज्योतिः : *ṛtam jyotiḥ*—Light of the truth—Immortal Truth. ऋतम् also stands for the Truth-consciousness, and ऋतेन means "by the agency of truth."

ऋतु : *ṛtu*, the periods, sometimes described as years, sometimes as the twelve symbolic months of the progress of the sacrifice. V.12.3

ऋतुपाः : *ṛtupāḥ*—one who guards the times and seasons.

ऋतूनाम् : *ṛtūnām*—of the times and seasons of the Truth.

ऋतेन : *ṛtena*—1. In the power of the Truth. 2. Active cosmic truth of things diffused and arranged in their multiplicity and divisibility of Time and Space veils the eternal and unchanging Truth of which it is a manifestation.

ऋत्विजम् : *ṛtvijam*—"He who sacrifices at the right season" is the outward or ritualistic sense; but

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ऋतु *ṛtu*, in the Veda, as we shall see, is the order of the Truth, its arranged law, time, circumstance. Agni is the representative priest who sacrifices according to the law, order, season of the Ritam.

ऋभुः : *ṛbhuḥ*—they are the rays of the Sun. But their special character in the Veda is that they are artisans of Immortality. They are represented as human beings who have attained to the condition of godhead by power of knowledge and perfection in their works.

Their function is to aid Indra in raising man towards the same state of divine light and bliss.

They are called children of Sudhanvan, a patronymic which is merely a parable of their birth from the full capacities of Matter touched by the luminous energy.

They are the artisans of immortality. They form things by the mind and build up immortality by works.

They are three : ऋभु or ऋभुक्षन्, विभ्व or विभु, वाज *ṛbhu* or *ṛbhukṣan*, *vibhva* or *vibhu*, and *vāja*, the plenitude.

They form : 1. horses of Indra; 2. car of the Ashvins; 3. cow that gives the sweet milk; 4. youth of the universal Parents; 5. multiplication into four of the one drinking-bowl of the gods originally fashioned by *Tvaṣṭṛ*, the Framer of things.

एकं तत्, तत् एकम् : *Ekaṁ tat* or *tat ekam*—That; One the Veda already contains in the seed the Vedantic conception of the Brahman : It recognises an

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unknowable, a timeless Existence, the Supreme, moving in the movement of the Gods, but itself vanishing from the attempt of the mind to seize it. I. 170. 1.

The Brahman is the unmoving, the oneness of the Gods: अक्षरं पदे गोः *akṣaraṁ pade goḥ*—"*mahat devānām asuratvam ekam*"—महत् देवानाम् असुरत्वम् एकम्। III.55.1.

Also in I.164.46, we find "It is the one Existent to whom the seers give different names—Indra, Matarishwan, Agni".

This Brahman, the one Existence spoken of impersonally in the neuter, is also conceived as the Deva.

तत् एकम् (*tat ekam*) The Brahman, the one Existence, is the Supreme Godhead, the Father of things who appears here as the Son in the human Soul.

He is the Blissful One to whom the movement of the Gods ascends, manifest at once as the Male and the Female, वृषन् --धेनु.

ओकस् : *okas*—home

कविः : *kaviḥ*—The man who is open to the Truth-Consciousness—is open to the action of the faculties of inspiration, intuition and दृष्टि, श्रुति and विवेक.

कविक्रतुः : *kavikratuḥ*—Sayana takes I.1.5. कवि—*kavi* = क्रान्त *krānta* and क्रतु—*kratu*—either knowledge or work. It means then the priest whose work or whose knowledge moves. But there is absolutely no reason to take कवि in any other sense than its natural and invariable sense.

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कवि—*kavi*—is seer, the one who has the divine or supramental knowledge. क्रतु—*kratu*—from कृ (*kṛ*)—or rather old root क्र (*kra*)—to divine, to do, make, shape, work. From the sense "divide" comes that of discerning mind, Sayana's प्रज्ञान —*prajñāna*—(cf. Greek, kritos, judge etc.); and this is the sense of 'karuthi' in Tamil which means mind.

But from the sense "to do" क्रतु—*kratu*—means (1) work, (2) power of work, strength, cf. Greek kratos, strength, (3) will or working force of the mind. For this last sense, cf. Isha Upanishad—क्रतो स्मर कृतं स्मर—*krato smara kṛtaṁ smara*—where the collocation of—क्रतो कृतम् shows that power of the mind is meant which conducts or dictates the work or action. Agni is the divine Seer-Will that works with the perfect Supramental knowledge.

कृष्टि : *kṛṣṭi*—The doer of an effort, a laborious work. He is an आर्य (कृ to do with the sense of a laborious action as movement. We have yet कृष् to drag or to plough) कृष्टि means an "effort" and also "the doer of it."

केतुः : *ketuḥ*—Perception.

A constant awakening and impulsion—perception is called ketu केतु.

It also means "vision", "knowledge".

केतुना : *ketunā*—(by) The perception—a constant awakening and implusion—a perception in the mental consciousness.

क्रतुः : *kratuḥ*—means in Sanskrit work, or action and especially work in the sense of the sacrifice;

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but it also means power or strength (the Greek kratos) effective of action. Psychologically this power effective of action is the *will*. Sayana admits thought or knowledge as a possible sense of kratu.

क्षयः : *kṣayaḥ*—seat, house.

गविष्ठिर : *gaviṣṭhira*—"one steadfast in light"

गव्यता : *gavyatā*—(मनसा) (with a mind) that seeks after the cows

गव्यम् ऊर्वम् : *gavyam ūrvam*—literally, cowy wideness, or rather luminous wideness.

Cows are released by *uṣā*, by Agni, by Indra or Agni and Indra, or Agni and Soma, by Ashvins, by Brihaspati, Maruts, Pushan and by Saraswati.

गाः : *gāḥ*—shining herds. अपः : *apaḥ*,—waters. V.14.4

The Herds and the Waters are the two principal images of the Veda; the former are the trooping Rays of the divine Sun, herds of the luminous Consciousness; the waters are the outpouring of the luminous movement and impulse of the divine or supramental existence.

गायत्री : *gāyatrī*—In the *gāyatrī*, the chosen formula of the ancient Vedic religion, the supreme light of the Godhead *sūrya*, *savitṛ*, is invoked as the object of our desire, the deity who shall give his luminous impulsion to all our thoughts.

गावः : *gāvaḥ*—Rays or cows i.e. Rays of illumined consciousness, brilliant rays of the sun of knowledge.

गिर् : *gir*—word : To turn thought and word into form and expression of the Superconscient Truth which is hidden beyond the division and duality

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of the mental and physical existence was the central idea of the Vedic discipline (गो—trooping rays of the Divine Sun)—herds of the luminous consciousness.

गीः : *gīḥ*—or वचस् *vacas* : word as a power of expression.

गुहा : *guhā*—cave, generally the symbol of the subconscient.

गृहपतिः : *gṛhapatiḥ*—house-lord;
also विश्पति *viśpati*, lord or king in the creature.

गो : *go*—the Cow is constantly associated in the Veda with the Dawn and the Sun. All the three are a symbol for Light. Sayana himself is obliged to interpret the word sometimes as cows, sometimes as rays.
In प्र वि गोभिः अद्रिम् ऐरयत् —"*pra vi gobhiḥ adrim airayat*" I.7.3. "he sped him over the hill by his rays", the sense of गो can be only "rays" "Light". Also in "*saṁ te gāvas tama ā vartayanti, jyotir yacchanti*" VII. 79.2. "Thy cows (rays) remove the darkness and extend the Light."
: *go* means both "Cow" and "light". This is clear when we have to do with the cows of the Sun—the Homeric kine of Helios—and the cows of the Dawn.
: *go* गो and अश्व *aśva*, are constantly associated. *Uṣā*—the Dawn—is *gomatī aśvāvatī*—She gives horses and cows. Dawn of illumintion in the human mind.

A study of the Vedic horse led me to the conclusion that '*go*' and '*aśva*' represent two companion ideas of Light and Energy.

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'In VI.28.5. it is even said: "O people, these that are cows, they are Indra; it is Indra I desire with my heart and with my mind."

गोतम : *gotama*—"full of light." "most full of light".

गोतमेभिः : *gotamebhiḥ*—In its external sense, "by the Gotamas" the family of the Rishi, Gotama Rahugana, the seer of the hymn. But the names of the Rishis are constantly used with a covert reference to their meaning. In this passage there is an unmistakable significance in the grouping of the words, *gotamebhir ṛtāvā, viprebhir jātavedāḥ*—as in verse 3 in *"dasmam ārīḥ"* I.77.5. "By the Masters of light" गोतमः "entirely possessed of light"

गोभिः : *gobhiḥ*—by the herds of the radiances. V.1.3. herds of light. V.3.2. with light (in her rays) the illuminations that come to us from the Supramental Truth—herding rays of the Sun of light.

गोमतः : *Gomataḥ* (of him or it) full of cows i.e. full of light (richness of mental illumination).

घृत : *ghṛta*—means "shining".

It is the shining yield of the shining cow; it is the formed light of conscious knowledge in the mentality which is stored in the illumined consciousness and is liberated by the liberation of the Cow;

There are three portions of *ghṛta* depending on Surya, Indra and Soma :

Soma releases the divine light from the sense mentality; Indra from the dynamic mentality, Surya from the pure reflective mentality.

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: the clarified butter. V.1.7 It is the yield of the Cow of Light and symbol of the rich clarity that comes to the mind visited by the Light.

घृतम् : *ghṛtam*—is used in connection with thought and mind; the root घृ *ghṛ* conveys rich and warm brightness; it is the clarifled mental consciousness; that it is not physical is apparent from the fact that it is used in connection with the mind धी *dhī*, मनीषा *manīṣā*—all processes of the thought. घृताचीम् *ghṛtācīm*—It is used as an epithet of the Vedic word for the intellect "*dhī*" धी.

The root ghṛ घृ conveys the idea of strong brightness, or heat such as that of fire or the summer sun. It means also to sprinkle, or anoint. It is capable of being used to signify any liquid, but especially a bright, thick liquid.

घृतस्य धाराः : *ghṛtasya Dhārāḥ*—the waters of clarity, the flow of clarity : streams of clarity.

ghṛta घृत Mental clarity

घृताचीम् : *ghṛtācīm* "the richly bright."

घृताचीं धियम् : *ghṛtācīṁ dhiyam*—means "the intellect full of a rich and bright mental activity." Richly bright understanding.

चतुष्पदे : *catuṣpade* —four-fold or four-footed.

चनस् : *canas*—meant food but also it meant "enjoyment. pleasure"; it can therefore suggest *ānanda*, the joy of divine bliss entering into the physical consciousness.

चन्द्ररथ : *candraratha*—the word '*candra*' signifies the lunar deity of Soma, lord of the delight of immortality pouring into man,—means both "luminous and blissful".

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The horses that bring the Dawn, figure of the nervous forces that support and carry forward all our action. III.61.2

चमसं चतुर्वयम् : *camasaṁ caturvayam*—The fourfold bowl: त्वष्टा : *Tvaṣṭā*, the Framer of things, has given man originally only a single bowl, the physical consciousness, the physical body in which to offer the delight of existence to the gods.

The Ribhus build up in man from the material of the four planes three other bodies, vital, mental and the causal or ideal body.

चर्षणि : *carṣaṇi* and कृष्टि *kṛṣṭi*—"man". But this meaning tends to disappear in compound forms like *vicarṣaṇi*—विचर्षणि and *viśvacarṣaṇi*—विश्वचर्षणि—, *viśvakṛṣṭi*—विश्वकृष्टि—*Sāyaṇa* himself is obliged to render *viśvacarṣaṇim:* "all-seeing" and not "all-man" or "all-human". I do not admit the possibility of such abysmal variations in fixed Vedic terms.

: *carṣ* चर्ष् and *kṛṣ* कृष् were originally derivative roots from चर् *car* and कृ *kṛ*, both meaning to do, and the sense of laborious action or movement still remains in *kṛṣ* to drag, to plough.

(चर्षणी *carṣaṇī*) धृत्—upholder of the effort (सा. takes it as protector or sustainer—but in विश्वचर्षणि विचर्षणि etc. that sense is not applicable.

चितयन्तः : *citayantaḥ*—Growing (having grown) conscient and brilliant. I. 171. 5;

चित्रभानोः : *citrabhānoḥ*—of the richly various lustres.

चित्रश्रवस्तमः : *citraśravastamaḥ*—Sayana. : "having most varied kinds of fame"—an insipid and meaningless epithet for a god. श्रवः *śravaḥ*—is used like श्रुति

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śruti to indicate the inspired hymn; it must therefore be capable of meaning inspired knowledge. There are two kinds of supramental knowledge दृष्टि *dṛṣṭi* and श्रुति *śruti*, sight and hearing, revelation and inspiration.

: Full of richly luminous and varied inspiration.

चेतसा : *cetasā*—conscious heart, whose threads or fibres are thoughts and emotions. IX.83.2.

चेतसा (प्र-) : *cetasā* (*pra-*)—One who has the perceptive knowledge.

The consciousness that cognises all things as objects confronting its observation. cf. वि+चेता: comprehensive knowledge, knowing things by a sort of identification with the truth of the things.

छन्दस् : *chandas*—Rhythm.

In the Veda itself there are passages which treat the poetic measure of the sacred Mantras —अनुष्टुभ्—*anuṣṭubh*, त्रिष्टुभ् *triṣṭubh*, जगती *jagatī*, गायत्री *gāyatrī*, as symbolic of the rhythms in which the universal movement of things is cast.

जन्म : *janma*—Birth.

Each ascent of the being is a new birth of the soul.

Man dwells in the bosom of the Earth-Mother, he is aware of the world of mortality only. But there is a superconscient high beyond and a subconscient, or inconscient below his surface consciousness.

Man draws from the life-world his vital being, from the mind-world his mentality. He can

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consciously enter into those worlds, be born into them, if he will. Even into the solar world of the Truth he can rise, the divine doors will swing open to his increasing soul.

As he mounts to higher and ever higher planes of himself new worlds open to him.

Each ascent is thus a new birth of the soul, and the Veda calls the worlds "births" as well as "seats" and "dwelling places".

जन्मानि : *janmāni*—Worlds, births or creations (that are in front of us).

जातवेदाः : *jātavedāḥ*—The knower of the births, the worlds.

Agni *jātavedāḥ* knows entirely the five worlds, the worlds in which, respectively, Matter, Life-Energy, Mind, Truth and Beatitude are the essential energies. They are called respectively *bhūr*, *bhuvar*, *svar*, *mahas* and *jana* or *mayas*.

जूत(विप्र-) : *jūta* (*vipra*-)—Driven forward (by the illumined thinkers)

तद् एकम् : *tad ekam*—That One, One existent. "*Tad ekam*, *tat satyam*—तद् एकम्, तत् सत्यम्—phrases always carefully misinterpreted by the commentators.

: That One.

तनयाय : *tanayāya*—for the begetting of the Son, the godhead created within humanity. V.69.3.

तमसा गूढम् : *tamasā gūḍham*—Hidden in darkness of the subconscient being.

तरणि : *taraṇi*—One having the power to go through to the goal.

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तिस्रो दिवः : *tisro divaḥ*—the three heavens of which सूर्य is the Creator. They correspond to the 3 luminous realms of pure mind—mentality—त्रीणि रोचना

The full perfection of the triple worlds of mind—1. Sensational, 2. Emotional aesthetic and 3. Intellectual or divine.

तुविजात : *tuvijāta*—"multiply born".

tuvi—तुवि—means strength or force—it is used in the sense of many *jāta*—born :

Birth means manifestation; many births, *tuvijāta* : means manifested in many forms and activities, the seer by this self-fulfilment on the higher plane is born, as it were, into many realms of Consciousness. V.27.3.

त्रसदस्यु : *trasadasyu*—in all things he reproduces the characteristics of Indra : "Disperser of the destroyers".

त्रित आप्त्य : *trita āptya*—The third soul. V.9.5.

Trita āptya, the Third or Triple, apparently the Purusha of the mental plane. In the tradition he is a Rishi and has two companions significantly *eka*, एक, One or single, and *dvita*, द्वित —second or double, who must be the Purushas of the material and the vital or dynamic consciousness. In the Veda he seems rather to be a god.

Trita is the God or Rishi of the third plane, full of luminous mental kingdoms unknown to the physical mind.

त्रिधातु : *tridhātu*—the triple principle or triple material of existence, is the *saccidānanda* of the Vedanta.

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In the ordinary language of the Veda it is Vasu, substance, *ūrja*, abounding force of our being, *priyam* or *mayas* delight and love—in the very essence of our existence.

त्रिविक्रम : *trivikrama*—The three strides of Vishnu in the Veda are clearly defined by Dirghatamas as earth, heaven and the triple principle,—*tridhātu* —त्रिधातु. It is the triple principle beyond Heaven or superimposed upon it as its highest level, *nākasya pṛṣṭhe*—I.125.5, which is the supreme stride or supreme seat of the all-pervading deity.

The last of Vishnu's three strides is Delight —that is the goal of our journey.

त्रिषधस्थ : *triṣadhastha*—I.156.5 The triple place of the conscious being's progressive self-fulfilling.

त्रीणि पदा : *trīṇi padā*—Three strides (of Vishnu).I.154.4

See त्रिविक्रम *Trivikrama.*

त्रीणि रोचनानि : *trīṇi rocanāni*—Three successive worlds. 1. The sensational aesthetic and emotional mind. 2. The pure intellect. 3. The divine intelligence. These are तिस्रो दिवः *tisro divaḥ*, —the three luminosities—the mentalities in the pure level of the mind—स्वर्, swar.

त्रैवृष्णः : *traivṛṣṇaḥ*—Triple Bull.

The triple Bull is Indra, Lord of the three luminous realms of Swar, the Divine Mind;

Tryaruṇa trasadasyu is the half-God, man turned into the Indra-type; therefore he is described by all the usual epithets of Indra, *asura*, *satpati*, *maghavan*. The triple dawn is the dawn of these three realms of the human mentality. V.27.1;

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त्वायवः : *tvāyavaḥ*—The *sutāḥ* सुताः, "the outpressings of the wine of delight,—desire thee"—they desire the luminous mind to take possession of them for their activities; I.3.4;

दंससा (पुरु-) : *daṁsasā* (*puru-*)—Many actioned, those that effect a manifold action. 1.3.2.;

दक्ष : *dakṣa*—Sayana renders as "Strength".

The original root suggests an aggressive pressure, and hence any form of injury, but specially dividing, cutting, crushing or sometimes burning. Many of the words of strength had originally this idea of a force for injury, the aggressive strength of a fighter and slayer, the kind of force most prized by primitive man making a place for himself by violence on the earth he had come to inherit. Sanskrit word for strength, *balam*, which is of the same family as the Greek ballo, I strike, and "belos", a weapon.

The idea of physical division or separation was thus used and converted into that of distinction —to the act of mental separation—discernment, judgement.

Almost identic with *dakṣa* itself is the Greek "doxa". opinion, judgement, and "dexios"—clever, dexterons, right-hand.

In Sanskrit the root दक्ष् *dakṣ* means to hurt, kill, and also to be competent, able; the adjective means clever, skilful, right-hand, like *dexios* and the noun *dakṣa* means besides strength and also wickedness from the sense of hurting, mental ability or fitness like other words of the family.

; must have meant at one time discernment,

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judgment, discriminative thought-power and that is sense of mental capacity is desired from this sense of mental division and not by transference of the idea of physical strength to power of mind.

दक्षिणा : *dakṣiṇā*—goddess who may well be a female form of *Dakṣa*, himself a God; and afterwards in the Purana one of the *prajāpatis*, the original progenitors. We have *dakṣinā* associated with the manifestation of knowledge and sometimes almost identical with Usha, the divine Dawn, who is the bringer of illumination.

I shall suggest that *Dakṣinā* like the more famous *Iḷā*, *Sarasvatī*, and *Saramā*, is one of the four goddesses, representing the four faculties of the *ṛtam* ऋतम् or Truth-Consciousness. *Dakṣiṇā* is the separative intuitional discrimination.

In this rik it seems to be a form or epithet of the Dawn and in others that which distributes the offerings in the sacrifice. Usha is the divine illumination and Dakshina is the discerning knowledge that comes with the dawn and enables the Power in the mind, Indra, to know aright and separate the light from the darkness, the truth from the falsehood, the straight from the crooked—*vṛṇīta vijānan. Dakṣiṇā* presides over the right hand power of Indra. III.39.6,7;

The Goddess who discerns. V.1.3 She is herself spoken of as "Dawn" and vice versa.

दधि : *dadhi*—Curd—the consolidated or rather the solidified form of the yield of the cow-milk—

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light. The knowledge solidified into the physical consciousness.

दधिक्रावन् : *dadhikrāvan*—Agni in the form of the Vedic horse, *aśva dadhikrāvan*, takes the place of *vāyu* —वायु—when there is the question of the divine action of the Life-Force in man. IV.38-40;

दध्यङ् : *dadhyaṅ*—"sustainer"—or "one who firmly holds intact" (the sacrifice)—Sayana

दध्यञ्च् : *dadhyañc*—दधि+अञ्च् : Power of Light and lustrous power moving in dadhi—yield of Light fixed in the intellectual mind. It moves the fixed light of intellectual mind to progress.

In X. 46. 1. दधि *dadhi* is used as an adjective.

दम्पती : *dampatī*—Lord and his spouse : V.3.2. The Soul and Nature. The mansion is the human body.

दशग्वाः : *daśagvāḥ*—(See *Aṅgiras*)

दशभिः सहस्रैः : *daśabhiḥ sahasraiḥ*—with ten thousands.

Thousand symbolises absolute completeness, but there are ten subtle powers of the illumined mind each of which has to have its entire plenitude. V.27.1.

दश योषणाः : *daśa yoṣaṇāḥ*—Ten sisters who dwell in the mind, probably the same as ten rays.

दस्यवः : *dasyavaḥ* or दासाः *dāsāḥ*—They are also spoken of as *dāsavarṇa*, दासवर्ण, as opposed to *āryavarṇa*, आर्यवर्ण

The *dasyus* are divided into two divisions:

1. The *paṇis*: पणयः —who intercept the Cows and the Waters, but are especially associated with the refusal of the Cows.

Paṇis : पणयः—They are not precisely inconscient

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in their action; they have forms of apparent knowledge, *māyāḥ*—मायाः

The word *paṇi* पणि means dealer, trafficker, from पण् *paṇ* : (also पन् : *pan*: comp. Tamil pan, Greek Ponos, labour) and we may perhaps regard the *paṇis* as the powers that preside over the ordinary unillumined sense-activities of life whose immediate root is in the dark subconscient physical being.

2. *Vṛtrāḥ*—वृत्राः : who intercept the Waters and the Light, but are especially associated with the withholding of the Waters.

They all oppose man's ascent to *svar*—स्वर्

But the *dasyus*, as a class, are haters of the sacred Word; they do not do the sacrifice. It is perfectly certain that in the Rig-Veda at least, it is the spiritual conflict and victory, not the physical battle and plunder.

They are haters of God, obstructors of the Godhead.

: The plunderers of the gains.

: The Lords of Darkness. They hack and cut up the growth and unity of soul and assail its Divine strength, joy and knowledge. They hold back the flow of Waters: they are the sons of दिति, the dividers.

दस्र : *dasra*—The Vedic epithets दस्र *dasra*, दस्रा *dasrā* and दस्म *dasma*; are rendered by Sayana indifferently "destroying" or "beautiful", or "bountiful" according to his caprice or convenience. I connect it with the root '*das*' दस् not in the sense of cutting, dividing, from which it gets the two

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significances of destroying and giving, not in the sense of "discerning, seeing", from which it gets *Sāyaṇa's* significance "beautiful"—*darśanīya* but in the sense of doing, acting, shaping, accomplishing as in *purudaṁsasā*.

दाशेम : *dāśema*—The word for sacrificial giving, *dāśema* means literally distribution; it has a covert connection with the root *daś*—दश्—in the sense of discernment. The sacrifice is essentially an arrangement, a distribution of human activities and enjoyments among different cosmic Powers to whose province they by right belong. I.77.1;

We arrange or distribute. (Distribution implies also discernment of दक्ष, दक्षिणा etc. दश् to discern light of knowledge and flame of action.)

दास : *dāsa*—Servant (fr. दस्—to serve; but destruction and injury, to divide, to injure, to hurt.)

दिन : *dina*—Day.—Active energies of the waking consciousness.

: A state of illumined knowledge which belongs to the divine mind. Human mind is its pale radiation: periods of light visiting the soul.

दिति : *diti*—Is अदिति's Aditi's dark form. The mother of the powers of darkness.

दिवो नपाता : *divo napātā*—Sons of Heaven.

दीध्यानाः : *dīdhyānāḥ*—The word means both shining, becoming luminous, and thinking; meditating, fixing in the thought.

दुरितम् : *duritam*—wrong-going. V.82.5; It is error or stumbling, sin and perversion. It is calamity, suffering, all ill result of error ill-doing and wrong-going;

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: means literally stumbling or wrong-going, figuratively all that is evil and wrong, all sin, error, calamity.

दूतः : *dūtaḥ*—An envoy—an epithet of अग्नि—a messenger.

दृतिः : *dṛtiḥ*—a skin; literally a thing cut or torn, a partial formation of the truth-consciousness to contain the honey of the superconscient Beatitude.

देव : *deva*—In the Veda Deva implies not a proper name but general epithet or adjective and description.

The देवाः *devāḥ*, represent external powers of physical nature personified. In the inner sense—"Universal Powers;" i.e. will, mind etc. of Nature in her subjective activities.

देवताति : *devatāti*—The self-extension of the Divine, or of the Godhead.

देवत्रा : *devatrā*—in the godhead.

देवम् : *devam—Sāyaṇa—dānādiguṇayuktam—*

Sāyaṇa's dealing with the word "Deva" is peculiar. Sometimes he renders it "god"; sometimes he gives it some root values, दान *dāna*, देवन *devana*, sometimes he makes it mean priests.

There is not a single passage in the Veda where the ordinary sense "god"—"divine being" does not give a clear and sufficient and the best sense. No doubt, the Vedic poets never left out of sight its root meaning: the gods are the Shining Ones, the Lords of Light as are the Dasyus the Dark or Black Ones, the Sons of Darkness.

देववीति : *devavīti*—manifestation of the divine, of the godhead.

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देवाः : *devāḥ*—Gods—are universal powers of physical Nature personified; in the inner sense they must be universal powers of Nature in her subjective activities—will, Mind, etc. But in the Veda there is always a distinction between the ordinary human or mental action of these puissances —*manuṣvat*—and the divine. It is supposed that men by the right use of their mental action in the inner sacrifice to the gods can convert them into their true or divine nature, the mortal can become immortal.

देवानां जनिमानि : *devānāṁ janimāni*—The "birth of the gods". This is a common phrase in the Veda by which is meant the manifestation of the divine principles in the cosmos and especially in the formation of the godhead in its manifold forms in the human being.

देवीः द्वारः : *devīḥ dvāraḥ*—Doors divine—Man's sacrifice is his labour and aspiration Godwards and is represented as travelling through the opening doors of the concealed heavenly realms, kingdoms conquered in succession by the expanding soul. V.5.5

द्यौः : *dyauḥ*—Pure thought and feeling are man's sky, his Heaven. His vitalistic existence of emotions, passions, affections of which desire is the pivot, form his mid-world, antariksha

Body and material living are his earth, पृथिवी.

Or Heaven is the pure mental principle not subjected to the reaction of the nerves and the body. IX. 86.9;

: Pure mental consciousness as heaven, Dyau, of

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which '*svar*' स्वर्—the luminous mind, is the summit. X.121.5;

(also बृहत् द्यौः) called the "wide world", or बृहत्= महो अर्णः—great waters=ऋतम् Truth.

The pure mental principle not subjected to the reactions of the nerves and body.

द्वादश : *dvādaśa*—Periods symbolic of months of sacrifice.

द्वितीय : *dvitāya*—The second soul, *dvita*, the God or Rishi of the second plane of the human ascent. It is that of the Life-Force, the plane of fulfilled force, desire, free range of the vital powers which are no longer limited by the strict limitations of this mould of Matter. V.18.2;

द्विपदे : *dvipade*—Twofold or two-footed.

द्विपदे चतुष्पदे : *dvipade catuṣpade*—for the double and the quadruple creature. V.81.2;

Literally, "two-footed and four-footed", but *pad*—पद्—also means step, the principle on which the soul founds itself. The esoteric meaning is four-principled, those who dwell in the fourfold principle of the lower world and two-principled, those who dwell in the double principle of the divine and the human.

धियम् : *dhiyam*—the thought V.45.11

Sayana takes it to mean—*dadhiṣe*—दधिषे "I recite the hymn for water", i.e. in order to get rain; the case however is locative plural and *dadhiṣe* दधिषे means "I place or hold" or, with the psychological sense, "think" or hold in thought, meditate".

धियावसु : *dhiyāvasu*—Rich in right mental thoughts or

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intelligence in upholding the यज्ञ *yajña* so that it assumes the right states of emotion and right movements of thoughts—सुमतीनाम् *sumatīnām.*

धियेषितः : *dhiyeṣitaḥ* : "impelled by thought".

धिषणा : *dhiṣaṇā*—like *dhī* means thought; धियं दधिषे *dhiyam dadhiṣe*—would thus mean : "I think or meditate the thought".

धी : *dhī*—It is the Vedic word for the understanding —that which receives and holds in place. V.81.1;

धी (पुरं-) *dhī (puraṁ)* Multiple powers of the mind, thought or intellect. IV.50.11;

: differs from the more general word *mati* मति which means mentality or mental action generally, sometimes thought, sometimes feeling sometimes the whole mental state.

धी *dhī* as understanding or thought-mind holds all that comes to it. The root धी *dhī* means : to hold or to place. Often it indicates the activity of the intellect, particular thought, or thoughts.

धीमहि : *dhīmahi*—We hold by the thought i.e. meditate.

धीरः : *dhīraḥ*—Accomplished in understanding. धी means "understanding".

धेनवः : *dhenavaḥ*—"fostering cows"—*dhenavaḥ*, the rivers of the Truth as *gāvaḥ*, the luminous cows, are the rays of its light. V.69.2.

Used for "rivers" as "fostering cows", while गावः or उस्राः is applied to the luminous herds of the sun. धेनवः are the fostering cows of the Truth.

धेनु : *dhenu*—meant (to the Vedic Rishis) the "fosterer", nourisher, and therefore a cow.

धेष्ठ : *dheṣṭha*—The holder (strongest) in the status. I.170.5;

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नक्ता-रात्रिः : *naktā—rātriḥ*—Night : in the Veda is the symbol of our obscure consciousness full of ignorance and of stumbling in will and act, therefore of evil, sin and suffering.

नक्तोषसा : *naktoṣasā*—Night and day—symbolically all the states of consciousness whether illumined or obscure.

नदी : *nadī*—a stream of conscious being.

नद्यः : *nadyaḥ*—Rivers. (See *sapta nadyaḥ*)

नभो वसानः : *Nabho vasānaḥ*—wearing heavens as a robe (नभस्—heavenly i.e. the mental principle and वस् to dress) IX.83.5;

नमस् : *namas*—submission : I.171.2.

Sayana takes *namas* नमस्—throughout in his favourite sense, food; for "increasers of salutation" is obviously impossible. It is evident from this and other passages that behind the physical sense of obeisance the word carries with it a psychological significance which here disengages itself clearly from the concrete figure.

Namas is also capable of a psychological sense; it means literally, "bending down" and is applied to the act of adoring submission to the deity. It means inward prostration, an act of submission or surrender to the deity.

नराः : *narāḥ*—"Men and also "Divine Souls" active powers generally male gods."

: Indicates not merely "men" "but strong and active powers."

नवग्वाः : *navagvāḥ* (See *aṅgiras*)

नवग्वाः, दशग्वाः : *navagvāḥ, daśagvāḥ*—

Navagvas who sacrificed for nine-months and

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Dashagvas whose session of sacrifice endured for ten. Literally it can mean : "nine-cowed" and "ten-cowed", each Cow representing collectively thirty Dawns, which constitute one month of the sacrificial year.

But in V. 45. 7 and V. 45.11;—it is the Navagvas and not the Dashagvas, who sacrificed or chanted the hymn for ten months. आर्चन् येन दश मासो नवग्वाः (ययातरन् दश मासो नवग्वाः)

But these are not two different classes of Angiras Rishis, rather they seem to be two different powers of Angirashood and in that case the Navagvas themselves might well become Dashagvas in extending the period of the sacrifice to ten months instead of nine.

The expression—"*daśa māso ataran*" indicates that there was some difficulty in getting through the full period of ten months. It is during this period apparently that the sons of darkness had the power to assail the sacrifice; (see Angiras).

नवतिर्नव : *navatirnava*—ninty-nine.

The constantly recurring numbers ninty-nine, a hundred and a thousand have a symbolic significance in the Veda which it is very difficult to disengage with any precision.

The secret is to be found in the multiplication of the mystic number seven by itself and its double repetition with a unit added before and at the end, making altogether 1+49+49+1=100. Seven is the number of essential principles in manifested Nature.

Each contains the other six in itself; the full

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number is forty-nine. The descent of the gods and ascent of man gives a duplication= ninty-nine.

नव्यस्या : *navyasyā*—new revelations of the eternal Truth. III.61.3;

नासत्या : *nāsatyā*—is supposed by some to be a patronymic; the old grammarians ingeniously fabricated for it the sense of "true' not false"; but I take it from *nas*, नस्, to move. We must remember that the Ashvins are riders on the horse, that they are described often by epithets of motion, "swift-footed", "fierce-moving in their paths".

Nasatya may therefore very well mean lords of the voyage, journey, or powers of the movement.

Lords of the movement; leaders of the journey or voyage.

निक्तहस्ताः : *niktahastāḥ*—clean-handed.

Probably it refers to the purity of the physical being.

निण्या वचांसि : *niṇyā vacāṁsi*—"Secret words" IV.3.16.

"All these are secret words that I have uttered to thee who knowest, O Agni, O Disposer, words of leading, words of seer-knowledge that express their meaning to the seer,—I have spoken them illumined in my words and my thinking".

One evidence from the Veda itself that there is the secret meaning.

निदः : *nidaḥ*—censurers; I.4.5;

The root *nid*: निद् bears, I think, in the Veda the sense of bondage, confinement, limitation, which can be assigned to it with entire

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certainty by philological deduction. It is the base of *nidita* निदित bound and *'nidana'*—tether. But the root also means to blame. Restrainer, confiner, censurer, the spoiler of the word, obstructor.

निधापति : *nidhāpati*—The lord of the inner-setting (in the net of the inner-conscious). IX.83.4;

नृ : *nṛ*—in the Veda is applicable both to gods and men and does not mean simply a man; it meant originally, I think, strong or active and then a male and is applied to male gods, active divine souls or powers, *puruṣāḥ*, पुरुषाः, opposed to the female deities, ज्ञाः *jñāḥ*, who are their energies. It preserves in the minds of the Rishis much of its original sense, as in *nṛmṇa* नृम्ण—strength, and the phrase *nṛtamā nṛṇām*—नृतमा नृणाम्, strongest of the divine powers.

नृचक्षसः : *nṛcakṣasaḥ*—those who have got the strong vision of the truth.

नून् : *nūn*—powers:

The word *nṛ* seems to have meant originally active, swift or strong. We have *nṛmṇa* नृम्ण, strength, and *nṛtamā nṛṇām* नृतमा नृणाम् most puissant of the Powers. It came afterwards to mean male or man and in the Veda is oftenest applied to the gods as the male powers or Purushas presiding over the energies of Nature as opposed to female powers, who are called *jñāḥ* or *gnāḥ*. I.171. 6.

नेमिः : *Nemiḥ*—the nave : As in नेमिरान् इव देवांस्त्वं परिभूरसि *nemirarāniva devāṁstvaṁ paribhūrasi.*

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As the nave of the wheel contains the spokes so thou containest in thy being all the gods. V. 13. 6.

पञ्चकृष्टीः : *pañcakṛṣṭīḥ*—The five worlds of creation where work is done.

पञ्चजनाः : *pañcajanāḥ*, पञ्चकृष्टीः, *pañcakṛṣṭīḥ*, *kṣitīḥ*, *dyauḥ* and *pṛthivī*—द्यौः and पृथिवी represent the pure mental and physical consciousness; between them is the *antarikṣa* अन्तरिक्ष the intermediate or connecting level of the vital or nervous consciousness.

द्यौः and पृथिवी *dyauḥ* and *pṛthivī* have to be overpassed (they are *rodasī* रोदसी—two firmaments), there we find another heaven—the wide Vast which is the basis बुध्न (*budhna*) of the infinite consciousness, Aditi. This Vast is the Truth which supports the Supreme triple world—*padāni* पदानि, *sadāṁsi* सदांसि of Agni, of Vishnu, the Cow Aditi.

: Sometimes the upper world seems to be divided into two, swar the base, Mayas or the divine beatitude the summit, so that there are five worlds or births of the ascending soul : the five births of man : five worlds of creatures where works are done.

पञ्चाशतम् : *pañcāśatam*—fifty V. 18. 5. Fifty, hundred, a thousand are numbers symbolic of completeness.

पणिः : *paṇiḥ*—Lords of sense-consciousness—traffickers in the limited activities of senses. i.e., they are the lords of the lower sense mentality. They steal from us the rays of the illumined consciousness, the brilliant herds of the sun and pen them

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up in the caverns of the subconscient in the dense hill of matter. (From पण् to labour) cf., पाणिः, पायुः etc. dealers or traffickers. The powers who preside over the unillumined sense-activities of life whose roots lie in the dark, sub-conscient, physical being and not in the divine mind. The word also means "misers".

Sayana takes पन् in Veda to praise, but in one place he admits the sense of Vyavahara, dealing. From *paṇ*—पण्—in the sense of action we have the earlier names of the organs of action, पाणि *pāṇi*, hand; foot or hoof. Latin Penis, cf. also *pāyu* पायु.

The *paṇi* is the miser of existence.

In I. 33. one finds the Dasyus are not human fighters.

The *paṇi* is the robber who snatches away the cows of light, the horses of the swiftness, and the treasures of the divine plenitude, he is the wolf, the eater.

The epithets used for the Dasyus are ब्रह्मद्विषः *Brahmadviṣaḥ* : haters and destroyers of the Word, मृध्रवाचः *mṛdhravācaḥ* : spoilers of speech; अमन्यमानाः *amanyamānāḥ* : they have no power to think the Word and see the truth it contains; देवद्विषः *devadviṣaḥ* : god-haters; देवनिदः *devanidaḥ* : obstructors of the godhead; अवृधः *avṛdhaḥ*; who desire no increase.

When the Rivers and Dawns are in possession of Vritra and Vala, they are described as दासपत्नीः : *dāsapatnīḥ* : by the action of the gods they become *āryapatnīḥ* : आर्यपत्नीः.

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दस्यवः *dasyavaḥ* : They are described variously as :

1. *ṣuṣṇa* who is impure, ineffective force;
2. *Namuci*—नमुचि—fights man by his weakness;
3. Vala and Panis are miser traffickers in sense-life.

They are also *vṛtra* the serpent, *Rākṣasāḥ*, *atriḥ*, the eaters, *vṛkāḥ*, the wolves or tearers, the obstructors and spoilers. VI. 51.13-14

परम परार्द्ध : *parama parārddha*—The supreme half, the existence of सच्चिदानन्द.

परम परावत् : *parama parāvat*—The supreme of the superconscient.

परमे व्योम्नि : *parame vyomni*—"in the supreme ether" : This is the infinity of the superconscient being. V.63.1

पराकात् : *parākāt*—From the supreme realm. I.30.21;

परिज्मा : *parijmā*—All-pervading i.e. having a motion that goes everywhere on all the planes of consciousness. I.79.3;

परितक्म्या : *paritakmyā*—circumscribing. V.30.14

परिश्रवः : *pariśravaḥ*—One voice of inspired knowledge. The whole physical and the whole mental consciousness become full of the knowledge which streams into them from the supramental plane. V.16.4

परो मनीषया : *paro manīṣayā*—Beyond the thought of the mind. The state of bliss. V.17.2

पर्जन्य (or वृषा): *parjanya (or vṛṣā)*—Descent of the superconscient into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness.

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पर्णम् : *parṇam*—Wing that has the full movement. IV.27.4;

पशुम् : *paśum*—the animal being; literally, passion-mind and the animal; but the word *paśu*, पशु may also mean as it does oftenest in the Veda, the symbolic Cow of light; in that case the sense will be the emotional mind and the illumined mind. But the first rendering agrees better with the general sense of the hymn and with its previous use of the word. V.7.10

पार्थिवानि रजांसि : *pārthivāni rajāṁsi*—Three formations in the physical consciousness, corresponding to three रोचनाs Rochanas on the mental plane. IV.53.3,5;

पितरः : *pitaraḥ*—The Fathers. In the Veda the Fathers are the ancient illumined ones who discovered the Knowledge, created and followed the Path, reached the Truth, conquered Immortality;

पितरो मनुष्याः : *pitaro manuṣyāḥ*—"The human fathers". IV.1.13;

These sages represent aspiring humanity. Originally they are देवपुत्राः *devaputrāḥ* : sons of the gods. Like *ṛbhus* they appear to have a double form ऋषयो दिव्याः *ṛṣayo divyāḥ* and पितरो मनुष्याः *pitaro manuṣyāḥ* : divine seers and human fathers.

In VII.42; and VII.52; we find they are invoked for help in the great human journey—from mortality to immortality, from the falsehood to the truth which the Ancestors accomplished, opening the way to their descendants.

Angirasas hasten to the goal—अदितयः स्याम—"may we become infinite beings" VII.52.1

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The Angirasas and Pitaro Manushyas are the same. They established friendship with the gods. तत् प्रत्नं सख्यम् *tat pratnaṁ sakhyam.* VI.18.5. They have achieved the goal and set that for the race to be achieved through the same companionship with the gods of Light.

In III.39.2 Vishwamitra speaks of "*seyaṁ sanajā pitryā dhīḥ*—सेयं सनजा पित्र्या धीः—"this in us is the ancient thought of the fathers".

Further he says : *asmākaṁ pitaraḥ goṣu yodhāḥ*—अस्माकं पितरः गोषु योधाः III.39.4. "Our fathers, who were fighters for the cows". It is with the help of the Navagvas "following on his knees the Cows", and with the Dashagvas that Indra found सत्यं तत्—"*satyaṁ tat*", That Truth : सूर्यं तमसि क्षियन्तम्—(*sūryaṁ tamasi kṣiyantam*) "even the Sun dwelling in darkness'. may Indra ज्योतिर्वृणीत तमसः *jyotir vṛṇīta tamasaḥ*, separate the Light from the Darkness, विजानन् *vijānan* "knowing perfectly", "may we be far from the presence of evil", आरे स्याम दुरितात् "*are syāma duritāt*" III.39.7.

There is, thus, no doubt that the victory is spiritual.

In VII.76, we find : "They indeed had the joy (of the Soma) along with the gods, the ancient seers who possessed the truth; the fathers found the hidden Light; they, having the true thought—*satyamantrāḥ*—true thought expressed in the inspired Word—brought into being the Dawn". "*Gūḍhaṁ jyotiḥ pitaraḥ anu avindan—pitaraḥ ajanayan uṣāsam*" VII.76.4

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It is clear the Dawn cannot be the physical dawn, which is the leader of सूनृतानाम् *sūnṛtānām* : happy Truths. (See the Angirasas for further light).

पिता : *pitā*—The Father of all things is the Lord and Male; he is hidden in the secret source of things, in the superconscient; Agni, with his companion gods and with the sevenfold Waters, enters into the superconscient without disappearing from our conscient existence, finds the source of the honied plenty of the Father. He bears and himself becomes the Son, the pure Kumara, the pure Male, the One, the soul in man revealed in its universality वैश्वानर, *vaiśvānara*; the mental and physical consciousness in the human being accept him as their lord and lover; but, though one, he still enjoys the manifold movement of the rivers, the multiple cosmic energies. III.9,10

पित्रे, माता : *pitre, mātā*—The Mother and Father. V.2.1

The Mother and Father are always either Nature and the Soul or the material being and the pure mental being.

पित्रोः : *pitroḥ*—of the Parents. IX.75.2

They are Heaven and Earth; there are three heavens and three earths and at the summit is the triple luminous world of Heaven called Swar.

पित्र्या धीः : *pitryā dhīḥ*—ancestral thought, the thought of the fathers.

This Thought is the mother of twins, who here gives birth to the twins; on the tip of the tongue

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it descends and stands; the twin bodies when they are born cleave to each other and are slayers of darkness and move in the foundation of burning force. III.39.3

The twins are connected with I.83.3, as twins in whom Indra places the Word of expression —the burning force is evidently that of the Sun, the slayer of darkness—this foundation is identical with the supreme plane--ऋतस्य बुध्नः *ṛtasya budhnaḥ* foundation of the Truth. They are connected with *yama* यम and यमी *yamī*, Children of सूर्य,—X.10.

पिश् : *piś*—to form, shape, organise, be reduced to constituent parts.

पिष् : *piṣ*—to hurt, injure, crush, pound.

पिस् : *pis*—to hurt, injure, be strong.

All these betray the original idea of separation, division, cutting apart; derivatives : पिशाच *piśāca*; a devil; and पिशुन *piśuna*, harsh, cruel, wicked, all from the idea of injury, and at the same time "indicatory, manifesting, displaying, making clear" from the other sense of distinction.

पुत्रम् : *putram*—The Son.

The Son of the sacrifice is a constant image in the Veda. Here it is godhead himself, Agni who gives himself as a Son to man, a Son who delivers his father.

Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging. V.25.5

पुत्राः : *putrāḥ*—"Sons" are the new soul-formations

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which constitute the divine personality, the new "births" within us.

पुरुनिष्ठ : *puruniṣṭha*—Standing out in the multitude. V.1.6;

पुरोहित : *purohita*—put in front.

As the Purohita, the representative priest in the sacrifice, and the leader in the van of its march. Agni stands in front of our consciousness, leader of all our powers, to guide and carry on our Godward work, so that there shall be no interruption, no gap in the order of the sacrifice, the right stages of its march to the gods, the right placing of its works according to the times and seasons of the Truth. V.16.2

पुरोहितम् : *purohitam*—Sayana: "placed in the front of the sacrifice as the ahavaniya fire."

The Purohita of the Veda is the representative power in the sacrifice who stands in front of the consciousness and the action and conducts it. This is always the force of the "placing in front" which is so common an idea in the hymns. Normally, this place belongs to Agni who leads the sacrifice.

पूतदक्ष : *pūtadakṣa*—possessed of a purified judgment. I.2.7

पृक्षः : *pṛkṣaḥ*—"food" according to ritualistic interpretation. The root means pleasure, fullness, satisfaction, and may have the material sense of a "delicacy" or satisfying food and the psychological sense of delight, pleasure or satisfaction.

पृथिवी-भूः : *pṛthivī-bhūḥ*—Earth or physical consciousness.

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पृथुपाजसः : *pṛthupājasaḥ*—mass of concentrated force. : Wide in extension is the mass of its concentrated force.

पृश्निः : *pṛśniḥ*—dappled—It is used both for the Bull, the Supreme Male and for the Cow, the Female Energy.

It is symbolic: Dappled Bull is the Deva in the variety of his manifestation, many-hued. : Soma is that first Supreme Bull—dappled—generator of the world of becoming; delight is the parent of the variety of existence.

पृषन्तम् : *pṛṣantam*—abundant in its outflowings. or many-coloured in the variety IV.50.2.

पेषी : *peṣī*—A thing compressed into limited form. V.2.2.

प्र : *pra*—Forward, with forward movement.

प्रचेतस् : *pracetas*: This word and the related word *vicetas* विचेतस् are standing terms of Vedic phraseology; they seem to correspond to the ideas expressed in later language by the Vedantic *prajñāna* and *vijñāna* प्रज्ञान & विज्ञान. Prajnana is the consciousness that cognises all things as objects confronting its observation; in the divine mind it is knowledge regarding things as their source, possessor and witness. VI.13.3; II.10.2.

प्रचेताः : *pracetāḥ*—One who has the perceptive knowledge. II.10.3; IV.6.2.

प्रजावत् सौभगम् : *prajāvat saubhagam*—"rich in the offspring of the soul" V.82.4.

प्रभु : *prabhu*—means becoming, or coming into existence in front of consciousness, at a particular point as a particular object or experience.

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Soma comes out—emerges—into the consciousness concentrated at some particular point, प्रभु—prabhu or as some particular experience—and there pervades the whole being as *ānanda, vibhu.* IX.83.1;

prabhu and विभु *vibhu*:

These words are not used in the Veda in the later sense "lord", but in a fixed psychological significance like प्रचेतस् and विचेतस् or like प्रज्ञान *prajñāna* and विज्ञान *vijñāna* in the later language.

Vibhu means becoming or coming into existence pervasively.

Prabhu means "becoming or coming into existence in front of the consciousness, at a particular point as a particular object or experience. IX.83.1;

बिलम् : *bilam*—hole. I.11.5; I.32.11;

बृहत् : *bṛhat*—The Vast. V.81.1;

—Infinite. Vast consciousness as opposed to the consciousness of the sense-mind which is founded upon limitation. It is described as "*bhūmā*", large, the other as '*alpa*'—the little.

बृहस्पतिः : *Bṛhaspatiḥ*—is the seven-rayed Thinker, सप्तगुः *Saptaguḥ*, He is the seven-faced or seven-mouthed Angirasa सप्तरश्मिः *Saptaraśmiḥ* सप्तास्य *saptāsya:* nine-rayed नवग्वाः : ten-rayed—दशग्वाः. *Saptāsya* seven mouths are the seven Angirasas who repeat the divine word—*Brahma* which comes from the Truth, swar, of which Brahmanaspati is the Lord. I.62.3,7.

Angirasas are the सप्त विप्राः : *sapta viprāḥ*—Seven seers who personify the seven rays of knowledge.

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These Rays are the seven brilliant horses of the sun—*sapta haritaḥ*—their union constitutes the seven-headed thought of अयास्य *ayāsya* by which the lost sun is recovered.

: (see *Aṅgiras*)

ब्रह्मन् : *brahman*—in the Veda, is the soul or soul consciousness emerging from the secret heart of things, but more often, the thought, inspired, creative, full of secret truth, which emerges from that consciousness and becomes thought of the mind "*manma*" मन्म; IX.83;

: Ordinarily, the Vedic Word or Mantra.

It is a voice of the rhythm which has created the worlds and creates perpetually. It is the Soul that emerges out of the subconscient in man and rises towards the superconscient.

The word of creative Power welling upward out of the soul is also Brahma.

The Divine manifests itself as Conscious Power of the soul, creates the worlds by the Word out of the waters of the subconscient: "*apraketaṁ salilam*", अप्रकेतं सलिलम्. X.129.3;

ब्रह्मा : *Brahmā*—Expression of heart or the soul.

Also found in the form *Bṛh* (*Bṛhaspati*, *Brahmaṇaspati*) and there seem to have been older forms बृहन् *bṛhan* and ब्रहन् *brahan*.

It is from 'brahan' that, in all probability, we have the Greek phren, phrenos, signifying mind.

ब्राह्मणः : *brāhmaṇaḥ*—the master of the sacred or inspired word. (ब्रह्मन् Brahman) VI.75.10;

This seems to be the sense in the Veda. It certainly does not mean Brahmanas by caste

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or priests by profession; the Fathers here are warriors as well as sages. The four castes are only mentioned in the Rig Veda once, in that profound but late composition, the Purusha Sukta.

भग : *bhaga*—the divine enjoyer: it also means enjoyment or enjoyer; V.82.1; Agni is called भग—*bhaga*, brother-power of Mitra: means enjoyment as well as share or portion: from the same root comes भाग, *bhāga*. Also भोजनम् *bhojanam*, भगम् *bhagam*, and सौभगम् *saubhagam* are from the same root.

: These four dieties are, according to Sayana, Solar powers: Varuna negatively as the lord of Night, Mitra positively as the lord of the Day, Bhaga and Aryaman as names of the Sun.

Surya, Savitri is the divine being in his creative and illuminative Solar form.

: *Bhaga* represents Ananda as the creative enjoyment; as a God he takes the delight of all that is created: he is the Lord of Enjoyment.

भद्रम् : *bhadram*—good, bliss, auspicious; compare,—स्वस्ति *svasti* and मयस् *mayas*. V.1.10; I.1.6;

भवीत्वा : *bhavītvā*—those or they who are yet to be created II.24.5;

भाग : *bhāga*. enjoyment or portion in the Sacrifice.

भुवनम् : *bhuvanam*—becoming or world-existence. V.81.5;

भुवर्–अन्तरिक्ष : *bhuvar—antarikṣa*—the intermediate dynamic vital and nervous consciousness—the intermediate vision, *antarikṣa*—the multiple dynamic world creative of the Earth,

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भू : *bhū*—to be or become; *vibhuḥ* विभुः—coming into existence pervasively. IX.83.1 comp. प्रभुः *prabhuḥ*. भूः=पृथिवी—*bhūḥ=pṛthivī*, the physical consciousness, as the physical world, earth.

मति : *mati*—Thinking and emotional being—मति is not only thinking but also the emotional part of the mentality.

मतिः (सु-): *matiḥ* (*su-*)—Right thinking, right mentality, or perfect mentality. Light and thoughts and bright gladness and kindness in soul. IV.50.11;

मद : *mada*—Wine of सोम *soma*–Intoxication, ecstasy.

मदन्ती : *madantī—ūrja* (ऊर्ज) Intoxication (of energy) i.e., the सोम *soma* of which the gods have the ecstasy. VII.47.3;

मधु : *madhu*—Sweetness, the honey of सोम, *soma* Intoxicating wine of सोम *soma*, It indicates the sweetness of existence, the delight of being.

मनस् : *manas*—sense-mentality. V.81.1;

मनीषा : *manīṣā*—By the luminous intelligence.

मनुष्वत् : *manuṣvat*—as the human V.21.1.

The godhead descending into man assumes the veil of humanity. The god is eternally perfect, unborn fixed in the Truth and joy; descending, he is born in man, grows, gradually manifests his completeness, attains as if by battle and difficult progress to the Truth and Joy. Man is the thinker, the god is the eternal seer; but the Divine veils his seerhood in the forms of thought and life to assist the development of the mortal into immortality.

मन्त्र, मन्म : *mantra*, *manma*—Expression of thought in mind.

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It is by the power of the heart that the Mantra takes form. Fashioned by the heart, it is confirmed by the mind.

Mantra, though it expresses thought in mind, is not a creation of the intellect. To be sacred and effective it must come as an inspiration from *ṛtam*—the Truth-plane.

मन्द्रजिह्वम् : *mandrajihvam*—one who has the ecstatic tongue.

मयस् : *mayas*—Bliss.

In Veda the words *bhadram* भद्रम्, *mayas* मयस् (love and bliss) *svasti* स्वस्ति the good state of existence, right being, are used to describe the various conditions of delight, *ānanda*.

: —Felicity. The creative knowledge—will of the Deva—the formation of knowledge.

: Bliss. It is the level to which महस् *mahas* leads.

मरुतः : *marutaḥ*—the Thunderers.

The Maruts, Life-Powers and Thought-Powers who find out the light of truth for all our activities. The word may also mean formers or builders. VI. 63. 2

: Powers of thought which break down that which is established and help the attainment of new formations. They are the nervous or vital forces of our being which attain to conscious expression in the thought.

Singers of the hymn to इन्द्र, *Indra*, the god-mind.

मर्त्यत्रा : *martyatrā*—In the mortality; opposed to *Devatrā*.

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मर्यः : *maryaḥ*—the strong, the masculine.

मर्यकम् : *maryakam*—host of men.

महस् : *mahas*—Mahas of the Veda is equal to विज्ञान *vijñāna* of the पुराणs *Purāṇas* and the Vedanta. It is the truth of things identical with ऋतम्, *ṛtam.*

मही : *mahī*—is the luminous vastness of the Truth. She represents the largeness, *bṛhat*, of the super-conscient in us.

माता : *mātā*—The earth—our physical being : the other world is the supramental existence. अन्तरिक्ष *antarikṣa*, = intermediate vital and emotional being.

मातुः : *mātuḥ*—of the mother. V.1.6

The mother is Earth, our physical being; the other world is the supramental existence; the vital and emotional being is the world in between. Agni manifests in all of these simultaneously.

माया : *māyā*—There are two kinds of *māyā*, the divine and the undivine, the formations of the truth and the formations of the falsehood. V.2.9;

Creative wisdom. The formative wisdom. V.85.5.

With a strong sense of its root-significance, मा *mā* to measure, form, build or plan out.

: —Power of infinite consciousness to comprehend, contain in itself and measure out i.e. to form. The creative knowledge—formative wisdom. III.61.7. Formations of knowledge (that are undivine).

मित्र : *Mitra*—Since Mitra cannot fulfil his harmony except in the wideness and purity of Varuna, he is constantly invoked in company with Varuna.

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Mitra is the divine Friend; he is the most beloved of the Gods. Mitra is the principle of harmony : The Lord of Love.

Mitra, the all-embracing harmony of the Truth, the Friend of all being, therefore the Lord of Love.

Mitra comes from a root which meant originally to contain with compression and so to embrace and has given us the ordinary Sanskrit word for friend, Mitra, as well as the archaic Vedic word for bliss, मयस् *mayas*.

Root means—both to embrace and to contain and hold and again to build or form. Happiness of Truth is Mitra's law of working.

मित्रं न : *mitraṁ na*—as the Friend, Mitra.

Agni contains and is all the gods. Mortals have to discover in the action of the divine Will the light, love and harmony of the true knowledge, and true existence, the Mitra-power; V.16.1. It is on this aspect that he is to be set in front of human consciousness as the representative priest in the sacrifice.

मृत्यु : *mṛtyu*—The mortal state of matter involved in mind and life.

यजमान : *yajamāna*—the doer of the action, giver of the sacrifice. Soul or personality as a doer.

यजुस् : *yajus*—the word which guides the sacrificial action in accordance with the Rik.

यज्ञ : *yajña*—is works, internal or external, the *yajamāna*, the giver of the sacrifice, as the doer of the action, i.e., *yajamāna* is the soul or the personality as the doer.

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I found that the gods were continually spoken of as priests of the offering.

The Veda itself presented a clue by its philological indications and insistences, such as the use of the word "purohita"—"put in front"—Agni who symbolises the divine Will in humanity is called "purohita".

The Vedic sacrifice is, psychologically, a symbol of cosmic and individual activity become self-conscious, enlightened and aware of its goal. The whole process of the universe is in its very nature a sacrifice, voluntary or involuntary. To grow by giving is the universal law.

Life of man is imaged as a sacrifice, a journey and a battle.

A sacrifice—a symbol of cosmic and individual activity that has become self-conscious, enlightened and aware of its goal. The universal process is that of यज्ञ, *yajña*
: Action consecrated to gods.

We should admit the symbolic character of the Vedic sacrifice. We find in the Gita the word *yajña* the sacrifice, used in a symbolic sense for all action, whether internal or external, that is consecrated to the gods or to the supreme.

I found that in the Veda itself there were hymns in which the idea of *yajña* or of the victim is openly symbolical, others in which the veil is quite transparent.

यम : *yama*—In the Rig Veda he seems to be originally a form of the Sun—even as late as Isha Upanishad, we find the name used as an appella-

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tion of the Sun and then one of the twin children of the wide shining Lord of Truth. He is the guardian of Dharma. His world is स्वर् *svar*, the world of immortality.

यशसम् : *yaśasam*—Sayana I.1.3. दानादिना यशोयुक्तम् *dānādinā yaśoyuktam* : so, "famous"; but a "famous and men—fullest wealth" *vīravattamam* seems an absurd way of talking. यश् *yaś* is literally "to go", strive towards, *attain;* here it means success, fame; also from another sense "to shine"=splendour; it is connected in sense with या : *yā* : यत् *yat*, यस् *yas*. Conquering glory.

युञ्जते : *yuñjate*—they yoke. V.81.1. "They yoke the mind", they yoke their thoughts (युञ्जते मन उत युञ्जते धियः), the enlightened—this yoking becomes their yoga.

रजः : *rajaḥ*—Lower world.

रजस् : *rajas*—Shining (रोचना also) It indicates a realm —a world and therefore a poise of consciousness.

रत्नधातमम् : *ratnadhātamam*—Sayana—यागफलरूपाणां रत्नानामतिशयेन धारयितारं पोषयितारं वा *yāgaphalarūpāṇāṁ ratnānām atiśayena dhārayitāraṁ poṣayitāraṁ vā*—
धा : *dhā* : to hold and धा : *dhā* : to nourish (cf. as धात्री *dhātrī* : nurse).

But in other places he takes रत्नं–रमणीयं धनं *ratnaṁ ramaṇīyaṁ dhanaṁ* which shows that he took it to mean literally "that which is delightful" and made it=wealth, as he makes द्युम्न *dyumna* = that which is shining, and renders it "wealth". We need not follow him. रत्नं—*ratnaṁ*—means "Delight" or "Ananda'

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cf. रम्, रति, रण्, रण्व, राध्, रञ्ज्) just as द्युम्न *dyumna* —means "light", : धा *dhā* : is to hold or else to place.

रत्नम् : *ratnam*—Indicates enjoyment like चन्द्र and शुभ

रथ : *ratha*—The chariot.

The chariot symbolises movement of energy.

रयि : *rayi*—Internal felicity as well as external happiness.

रयिम् : *rayim*—There are two roots,—रयि *rayi*, from रि *ri*, to go and रि *ri* to attain, enjoy. The latter means "enjoyment" or the things enjoyed, "felicity, prosperity, riches".

The former sense is found in the Upanishad where रयि movement, or matter is opposed to प्राण *prāṇa*—life.

रयिं दीर्घश्रुतम्; श्रवस्यम्; VII.76.7; I.117.9; Rich state of being which turns to knowledge.

रात्रि : *rātri*—It is the non-existence of the truth of things, *asat*, that is the first aspect of them that emerges from the inconscient ocean; and its great darkness is the Vedic Night—*rātrīṁ jagato niveśanīm*—रात्रीं जगतो निवेशनीम् I.35.1. which holds the world and all its unrevealed potentialities in her obscure bosom. Night extends her realm over this triple world of ours and out of her in heaven, in the mental being, Dawn is born who delivers the Sun out of the darkness where it was lying concealed and eclipsed and creates the vision of the Supreme Day in the nonexistence, in the Night, असति प्रकेतुः *asati praketuḥ* I.124.11

Night. : Our normal life and consciousness are a dark or at least a starlit Night. Dawn comes

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by the rising of the Sun of that higher Truth and with the Dawn there comes the effective sacrifice.

By the sacrifice the Dawn itself and the lost Sun are constantly conquered out of the returning Night.

Night is the state of ignorance that belongs to our material nature.

The great Darkness of the inconscient ocean from which things emerge; but they wear the false aspect,—do not contain the truth of things. (असत्) It is the non-existence of the truth of things. It holds the world and all its potentialities in her obscurity. It extends her realm over the triple world—even in the mind उषस् is not there.

रिशादसः : *riśādasaḥ*—one who destroys all hurters or enemies.

रिशादसा : *riśādasā*—Destroyers of the Enemy. V.71.1

रुद्र : *rudra*—Shining, deep coloured, red, fierce or violent.

: Father of मरुत्s. *Marutaḥ*

रुद्रवर्तनी : *rudravartanī* I.3.3; is rendered by modern scholars "red-pathed", an epithet supposed to be well suited to stars and they instance the parallel phrase, *hiraṇyavartanī* हिरण्यवर्तनी, having a golden or shining path. Certainly, *rudra*, must have meant at one time, "shining, deep-coloured, red" like the roots *ruś* रुश् and *ruṣ* रुष्—*rudhira* रुधिर blood red, the Latin "ruber", rutilus, rufus, all meaning red.

On the other hand the sense of injury and violence is equally inherent in this family of words

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and is almost universal in the various roots which form it. "Fierce" or "violent" is therefore likely to be as good a sense for 'rudra' as "red". The Ashvins are both *hiraṇyavartanī* and *rudravartanī*, हिरण्यवर्तनी,रुद्रवर्तनी, because they are both powers of Light and of nervous force; in the former aspect they have a bright gold movement, in the latter they are violent in their movement. In one hymn, V.75.3, we have the combination रुद्रा हिरण्यवर्तनी *rudrā hiraṇyavartanī*, violent and moving in the paths of light; we can hardly with any respect for coherence of sense understand it to mean that the stars are red but their movement or their path is golden.

रुद्राः : *rudrāḥ*—violent ones. V.70.3

Rudra is the Divine as the master of our evolution by violence and battle, smiting, and destroying the Sons of Darkness and evil they create in man. Varuna and Mitra as helpers in the upward struggle against the Dasyus assume this Rudrahood.

रेकु : *reku* (पदम्, *padam*)—Beyond, that which exceeds.

रेवतः : *revataḥ*—Of him who has the wealth of felicity. I.4.2; Ecstatic (prattling).

रोचना : *rocanā*—Heavens luminous—the three shining firmaments of स्वर्, *svar* above ordinary mind.

रोदसी : *rodasī*—two sisters, feminine forms of heaven and earth who symbolises the general energies of the mental and physical consciousness.

loka : a world.

A world is a loka, a way in which conscious being images itself. A world is primarily a forma-

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tion of consciousness and only secondarily a physical formation of things.

It is the causal Truth, represented in the person of Surya, Savitri, that is the creator of all its forms.

It brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

वक्षति : *vakṣati*—वह्+स+ति : This स(*sa*) seems to have been either frequentative in force, "he constantly or habitually bears", or intensive, "he entirely bears", or desiderative "he wills or intends to bear". From the latter sense we have the use of स (*sa*) for the future—cf. नी—नेष्यामि: Gr. luo : I loose, luso, I shall loose, and English I will go, where the desiderative "will=wish, intend", has acquired the sense of a simple future.

वनस्पति : *vanaspati*—Lords of the woodland of delight. V.7.4

Vanaspati in its double sense, the trees, the lords of the forest, growths of the earth, our material existence, and lords of delight. Soma, producer of the immortalising wine, is the typical vanaspati.

वनानि : *vanāni*—The word means both "forests" and "enjoyments" or as an adjective, "enjoyable"; it has commonly the double sense in the Veda, the "pleasant growths" of the physical existence, "*romāṇi pṛthivyāḥ*".

वनेषु : *vaneṣu*—"on the tree-tops"; Also "above the forests of earth-delights". V.85.2;

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The forests or delightful growths of earth (*vana* means also pleasure) are the basis of the mid-world, the vital world in us which is the realm of Vayu—वायु—the Life-God. This is the world of the satisfaction of desires.

: In the established delight of things. V.1.5;

वरुण : *varuṇa*—Varuna comes from the root which means to surround, cover or pervade; the same root had given the Rishis an appellation for the dark coverer, *Vṛtra*, वृत्र; for to obstruct and resist, screen or hedge, beseige and hem in are also some of its many kindred senses.

Varuna is a highest covering Heaven, the soul-surrounding Ocean, ethereal possession and infinite pervasion.

European scholars have identified him with the Greek Uranus and perceiving something of his original ethereal nature have supposed a conceptual transference, a sort of a fall or even a deposition from azure above to azure below. Indra, perhaps, becoming master of the skies and king of the gods, Varuna the original king had to be satisfied with a dominion of the waters.

If we understand the symbolic method of the mystics, we shall see that these suppositions are unnecessary.

All expanses are Varuna's; every infinity is his property and estate.

Indra is the king of the heavens of Light.

Ether and ocean become one in the mystic conception. What the ancients saw was—what man will ever see when he changes the physical

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for the psychological vision of Nature—below them the unfathomable Night, and surging obscurity—darkness hidden within darkness. Above them a remote ocean of Light and sweetness, a highest ether, supreme step of all-blissful Vishnu. These two were the dark and the shining extension of the One.

They saw before them a third sea of ever-developing conscious being, a sort of boundless wave which they spoke of as climbing up—beyond heaven to the supreme seas. It is this perilous ocean which we have to navigate.

This world is a series of heights that are depths and a mutual involution and evolution of vastnesses that have no ending : ether below rises to ever more luminous ether above, every stratum of consciousness rests upon many inferior and aspires to many higher strata.

All these oceans are Varuna's—even the Inconscient One.

From this idea of the ocean arose naturally the psychological concept of the Vedic rivers.

Oceanic Varuna is the king of all these waters. He is the oceanic surge of the hidden Divine as he rises, progressively manifested, to his own infinite wideness and ecstasy in the soul of the god-liberated seer.

He shatters the false formations of the Lords of Evil.

What the Rishis perceived was a great insistent force of Ignorance—no crude conception of sin—which is the cause of wrong and suffer-

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ing. Varuna is the purifier. The kingship of Varuna is an unbounded empire over all being; he is an emperor, *samrāṭ*, सम्राट्. It is a force of universal existence which is active around and in all that lives. He is the guardian of the Truth. He is the leader on the Path—the Path, a constant making and building of new truth, new powers, higher realisations, new worlds.

He of the wideness : Varuna represents the ethereal purity and oceanic wideness of the infinite Truth.

Varuna is the working of सूर्य *sūrya*: Lord of vastness and purity from उरु, *uru* (wide)

वरूत्रीम् (धिषणाम्) : *varūtrīm* (*dhiṣaṇām*)—Widely covering thought, i.e., all-embracing thought-power. I.22.10;

वरेण्य : *vareṇya*—The supreme good—the supremely desirable.

वर्ण : *varṇa*—is symbolic and always denotes a quality, temperament. I.73.7;

Colour is the sign of quality, of character, of temperament in the Vedic symbolism.

वल : *vala*—The enemy who holds back the Light.

वाज : *vāja*—The youngest of the three ऋभुs. Plenty, plenitude.

वाजयन्ती : *vājayantī*—Growing in plenitude. V.1.3; (वाजेन वाजिनी richly laden).

वाजिनम् : *vājinam*—It is used in I.4.8.

"Drinking of this, O thou of many actions, thou becamest a slayer of *vṛtras* (i.e. enemies led by *vṛtra*) and didst protect entirely the fighter in the fights :" Translation according to Sayana

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: Note that Sayana explains *vājinam* in V.8. as "fighter in the fights" and the same expression in the very next verse as "strong in the fights" and in the phrase *vājeṣu vājinaṁ vājayāmaḥ* वाजेषु वाजिनं वाजयामः he takes the basic word *vāja* in three different significances.: "Battle", "Strength" and "Food"

This is a typical example of the deliberate inconsistency of Sayana's method.

The translation according to Sri Aurobindo would be : "When thou hast drunk of this, O thou of the hundred activities, thou becamest a slayer of the Coverers and protectest the rich mind in its riches." The rich. I.4.8 The steed of life's plenitude. V.ì.7

The steed of the journey that brings us the plenty (of spiritual wealth). (इष्—impulsion—वाजिनम् इषम्—force of impulsion).

वाजी *vājī* and अर्वन् *arvan* : वाज *vāja* and वाजिन् *vājin* are common Vedic words; they recur perpetually in the Rig Veda.

Vāja is essentially substantiality of being attended with plenty—from which it came to signifyfull force, copiousness, strength and, by an easy transition, substance and plenty in the sense of wealth and possessions.

वायु : *vāyu*—The wind-god.

In the Vedic system Vayu is the master of Life, inspirer of that Breath or Dynamic energy, called Prana, which is represented in man by the vital and nervous activities.

Vāyu is always associated with the *prāṇa*, or

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Life-Energy, which contributes to the system the ensemble of nervous activities that in man are the support of the mental energies governed by Indra.

वार्यम् : *vāryam*—Indicates love, bliss or a good state of existence.

विद् : *vid*—to find, or know signifies in Greek and Latin "to see".

विपश्चित् : *vipaścit*—the clear in perception. V.81.1.

विपृक्वत् : *vipṛkvat*—In all my separate parts of being. V.2.3;

विप्र : *vipra*—One whose mind is pure, clear and open. : the illumined.

विप्रजूतः : *viprajūtaḥ*—Driven forward by the illumined thinker.

विभु : *vibhu*—means becoming, or coming into existence pervasively.

विरप्शिन् : *virapśin*—Large, great, breathing into abundance.

विश्वेदेवाः : *viśvedevāḥ*—It has been disputed whether these Vishwedevas form a class by themselves or are simply the gods in their generality.

I take it that the phrase means the universal collectivity of the divine powers; they have like any god common character: they are fosterers or increasers of man and upholders of his labour and effort in the work, the sacrifice. *omāsaḥ carṣaṇīdhṛtaḥ* ओमासः चर्षणीधृतः.

विष्णु : *Viṣṇu*—He is the wide-moving One. He is that which has gone abroad triply extending himself as Seer, Thinker and Former in the superconscient Bliss,

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He is the Bull of the world who enjoys and fertilises all the energies of force and all the trooping herds of the thought.

विष्णोः पदम् : *Viṣṇoḥ padam*—highest, the Supreme stride of Vishnu. V.3.3.

Viṣṇu has three strides or movements, earth, heaven and the supreme world of which Light, Truth and the Sun are the foundation.

वीरवत्तमम् : *vīravattamam*—*Sāyaṇa*— अतिशयेन पुत्रभृत्यादिवीर-पुरुषोपेतम् *atiśayena putrabhṛtyādi-vīrapuruṣopetam.* I.1.3 ;

It is absurd to take वीर : *vīra*= *putra* as *Sāyaṇa* does; it means "men, heroes, strengths" and is often equivalent of नृ *nṛ*, which is never used for servants in the Rig Veda.

It means : most full of hero-power.

वीराः : *vīrāḥ*—Hero-power of the battling soul-heroes.

The mental and moral energies which resist the assaults of ignorance, division and falsehood.

वृक : *vṛka*—for the Vedic Rishi meant the "tearer" and therefore among other applications of the sense, a wolf.

वृत्र : *Vṛtra*—coverer who secludes from us the full powers and activities.

वृषभ : *vṛṣabha*—Bull, Male, Lord or Puissant.

Indra is constantly spoken of as Vrishabha or Vrishan. The word is sometimes used by itself, as here, sometimes with another word governed by it to bring out the idea of the herds; e.g. "*vṛṣabhaḥ matīnām*" वृषभः मतीनाम्. Lord of the thoughts, where the image of the bull and the herd is plainly intended. I. 171.5.;

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The Purusha is described as a man-bull (in IV.48) by Vamadeva, whose four horns are the four divine principles, his three feet are the three human principles, mentality, vital dynamism, and material substance, his two heads the double consciousness of Soul and Nature, Purusha and Prakriti, his seven hands the seven natural activities corresponding to the seven principles.

"Triply bound the Bull roars aloud; great is the Divinity that has entered into mortals".

The divine Purusha; the three highest states and Truth are his four horns. (*sat-cit-ānanda*, Truth)

: Bull—a male lord.

: *bull*—the infinite पुरुष—Purusha is called Vrishabha as opposed to "Infinite consciousness called —अदिति—*aditi* the cow unslayable—the mother of the gods.

वृषभासः : *vṛṣabhāsaḥ*—luminous Bulls. V.69.2.;

The Bull is the Purusha, Soul or Conscious Being; the Cow is Prakriti, the power of consciousness. The creation of the godhead, the Son, comes by the fertilising of the triple luminous consciousness by the triple luminous Soul of the Truth-being so that that higher consciousness becomes active, creative and fruitful in man.

वृष्टिः : *vṛṣṭiḥ*—rain—i.e. the abundance of heaven. VI. 13.1;

वृष्णः अरुषस्य : *vṛṣṇaḥ aruṣasya*—Shining worker, the Fertiliser.

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"The shining Bull or Male" but the latter word वृष्णः : *vṛṣṇaḥ* means also the rainer, fertiliser, diffuser of abundance and sometimes the strong and abundant, the former seems to bear the sense of active or moving. V.12.6.

व्यचक्षयत् : *vyacakṣayat* "made visible" or discovered. II. 24.3.

व्याहृतिः : *vyāhṛti*—भूर् *bhūr*, भुवः *bhuvah*, स्वः *svaḥ*—the fourth *vyāhṛti* महस् *mahas*. The three worlds —Earth, middle region, Heaven correspond to the vyahritis. The fourth is what the Upanishads call महस् *mahas*.

In the puranic formula they are completed by *jana*, *tapa* and *satya*.

व्रत : *vrata*—The Divine action.

व्रतानि : *vratāni*—the workings, called the Aryan or divine workings, those of the divine Law of the Truth to be revealed in man. The Dasyu or un-Aryan, whether human or superhuman, is he who is void of these diviner workings, opposes them in his darkened consciousness and tries to destroy them in the world. The Lords of Darkness are therefore called Dasyus, the Destroyers. V.63.7. : *Vratāni dhruvāṇi*—workings which are firm for ever. V.69.4.

In the ordinary workings of the life-plane and the material plane, because they are unillumined, full of ignorance and defect, the law of our divine and infinite being is impaired or spoiled, works under restrictions and with perversions; it manifests fully, steadfastly and faultlessly only when the ideal, supramental truth plane is

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upheld in us by the pure wideness and harmony of Varuna and Mitra.

शतम् उक्षणः : *śatam ukṣaṇaḥ*—A hundred strong bulls of diffusion.

The complete hundred powers of the Life by whom all the abundance of the life-plane is showered upon the growing man. V.27.5

शता च विंशतिम् : *śatā ca viṁśatim*—the hundred and twenty.

The symbolic figure of the illumination of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality, V.27.2

शम् शर्म : *śam śarma*—glad peace.

śam and *śarma* in the Veda express the idea of peace and joy, the joy that comes of the accomplished labour *śamī* शमी or work of the sacrifice : the toil of the battle and the journey find their rest, a foundation of beatitude is acquired which is already free from the pain of strife and effort. V.7.9

शवस् : *śavas*—strength—Bright Power.

There are a host of words in the Veda for strength, force, power and each of them carries with it its own peculiar shade of significance. *śavas* usually conveys the idea of light as well as force. I.171.5

शवसस्पति : *śavasaspati*—Lords of brilliant force.

शवीरया (धिया) : *śavīrayā* (*dhiyā*)—By the luminously energetic (thought) I.3.2;

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शस्तम् : *śastam*—The word i.e., the word is the power that expresses (also गिर्, वाच् *gir* & *vāc*). But it is to be protected and given its right effect by the divine powers.

शुनःशेपः : *śunaḥśepaḥ*—Ignorance, the matrix of sin, has in its substantial effect the appearance of a triple cord of limited mind, inefficient life, obscure physical animality, the three ropes with which the Rishi Shunahshepa in the parable was bound as a victim to the sacrificial post—when Varuna the Mighty comes and sunders these threefold restraint, we are freed towards riches and immortality. The upper cord flies upward releasing the wings of the soul into superconscient heights, the middle cord parts both ways and all ways, the constrained life breaking out into a happy breadth of existence, the lower cord collapses downward taking with it the alloy of our physical being to disappear and be dissolved into the stuff of the Inconscient. This liberation is the purport of the parable of Shunahshepa and his two great hymns to Varuna.

शुभस्पती : *śubhaspatī*—Lords of bliss. I.3.1;

The word *śubha* शुभ like the words *ratna*, रत्न, and *candra* चन्द्र is capable of signifying either light or enjoyment. In this passage it is to be taken in the sense of weal or bliss.

श्रवस् : *śravas*—means literally hearing and from this primary significance is derived its secondary sense, "fame". But, psychologically, the idea of hearing leads up in Sanskrit to another sense we find in *śravaṇa*, *śruti*, *śruta*—"revealed know-

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ledge", the knowledge which comes by inspiration.

Dṛṣṭi and *śruti* दृष्टि and श्रुति sight and hearing, revelation and inspiration are the two chief powers of the Truth—the Vedic *ṛtam*, ऋतम् *S'ravas* is accepted in the sense of a hymn, the inspired word of the Veda.

षड् (रजांसि): *ṣaḍ rajāṁsi*:—1.164.6; The six worlds: तिस्रः पृथिवीः *tisraḥ pṛthivīḥ* The three Earths, तिस्रो दिवः, *tisro divaḥ*: The three heavens.

Man, subjectively, contains in himself all the worlds in which, objectively, he is contained.

: Earthly six realms of light. Of all these worlds. Surya Savitri is the creator.

संवत्सर : *saṁvatsara*, and मास *māsa*—It is in the revolution of the year that the recovery of the lost Sun and the lost Cows is effected : *ṛtena bhindan parivatsare valam* : ऋतेन भिन्दन् परिवत्सरे वलम् X.62.2; —"By the Truth, in the revolution of the year, they broke Vala".

Sayana interprets it "by sacrifice lasting for a year".

Veda speaks of the yearly return of the sun. Time—months and years—is used as a symbol in the Veda: "*sanā tā kā cit bhuvanā bhavītvā mādbhiḥ śaradbhir duro varanta vaḥ*" सना ता का चित् भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः II.24.5

: year : "certain eternal worlds —(states of existence) are these which have to come into being, their doors are shut to you (or, opened) by the months and the years."

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Sayana says—"*varanta*" is here "opened", which is quite possible, but *vṛ* वृ means ordinarily to shut, close up, cover, especially when applied to the doors of the hill whence flow the rivers and the cows come forth; *vṛtra* is the closer of the doors. *vi vṛ* : वि वृ and *apa vṛ* : अप वृ mean to open. Nevertheless, if the word means here to open, that only makes our case all the stronger.

These secret eternal worlds have been closed to us, says the Rishi, II.24.5 by the movement of Time, by the months and years; therefore naturally they have to be discovered, revealed, conquered, created in us by the movement of Time, yet in a sense against it. This development in an inner psychological Time is, it seems to me, that which is symbolised by the sacrificial year and by the ten months that have to be spent before the revealing hymn of the soul (brahma) is able to discover the seven-headed, heaven-conquering thought which carries us beyond the harms of *Vṛtra* and the *Paṇis*.

सत्यः : *Satyaḥ*—Sayana explains "true I.1.5; in its fruits", but the collocation of "seer-will" and "*śravaḥ*" inspired knowledge indicates rather the sense "true in his being" and therefore "true in knowledge", श्रवः —*śravaḥ*, and "true in will" is कविक्रतु : *kavikratu* means having the will that is full of that knowledge.

सत्यम् : *satyam*—Truth of being; in its action it is *ṛtam* : ऋतम् Truth of divine being regulating right activity both of mind and body.

सद्मसु : *sadmasu*—in the dwelling-places.

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The "seats" or homes of the soul, which progresses from plane to plane and makes of each a habitation. They are sometimes called the cities. There are seven such planes each with its seven provinces and one additional above. Usually we hear of a hundred cities, a double number perhaps representing the downward gaze in each of the Soul upon Nature and the upward aspiration of Nature to the Soul. V.23.3

सधस्थ : *sadhastha*—seat (of self-accomplishing)

सप्त : *sapta*—All the sets of seven depend, it seems to me, upon the Vedic classification of the fundamental principles, the *tattvas* तत्त्वs of existence.

In Vedic thought the basis chosen was the number of the psychological principles, because all existence was conceived by the Rishis as a movement of conscious being.

In the Veda we find the number of the principles variously stated. The One was recognised as the basis and continent.

In this One there were two principles divine and human, mortal and immortal.

The dual number is also otherwise applied to in the two principles, Heaven and Earth, Mind and Body, Soul and Nature, who are regarded as the father and mother of all beings.

The triple principle was doubly recognised, first in the threefold divine principle, answering to the later Sachchidananda, the divine existence, consciousness and bliss, and secondly in the threefold mundane principle, Mind, Life, Body, upon

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which is built the triple world of the Veda and Puranas.

But the full number ordinarily recognised is seven. This figure is arrived at by adding in three divine principles to the three mundane and interpolating a seventh or link-principle which is precisely that of the Truth-Consciousness. *Rtam bṛhat*, afterwards known as *vijñāna* or *mahas*.

All these principles, be it noted, are supposed to be really inseparable and omnipresent and therefore apply themselves to each separate formation of Nature.

It plays an important part in the ancient system of mysteries. In the Veda we have सप्त रत्नानि–अर्चिषः—ज्वालाः–धीतयः—गावः–मातरः—धेनवः—सोमाः *sapta ratnāni - arciṣaḥ - jvālāḥ - dhītayaḥ - gāvaḥ-māṭaraḥ - dhenavaḥ-somāḥ* (seven ecstacies corresponding to seven planes which अग्नि *Agni* establishes in man.

सप्तगुः : *saptaguḥ*—That which has got seven rays. (गावः *gāvaḥ* cows or rays)

सप्त नद्यः : *sapta nadyaḥ*—The seven rivers are conscious currents corresponding to the sevenfold substance of the ocean of being which appears to us formulated in the seven worlds enumerated by the Puranas.

In the Vedic image, the cows drink of the water of the seven rivers.

Saraswati is the current that comes from the Truth-principle, from the *ṛtam* ऋतम् or *mahas* महस्. नद्यः : *nadyaḥ*—The Rivers.

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These rivers are everywhere. From the idea of the oceans—as infinite of existence manifested —arose naturally the psychological concept of the rivers.

They are the waters which flow down from the mountain, and ascend the mind ranging through and illuminating with their flow the dark subconscient secrets of Vritra, they are the mighty ones of Heaven whom Indra brings down on the Earth; they are the streams of the Truth; they are the seven eternal sisters and companions; they are the divine waters who have knowledge. They descend upon the earth, they rise from the ocean, they flow to the ocean, they break out from the doors of the *paṇis*, they ascend to the Supreme Sea.

Āpaḥ, sindhuḥ : आपः, सिन्धुः

We notice first that existence itself is constantly spoken of in Hindu writings, in Veda, Purana, and even philosophical reasoning and illustration as an ocean.

The Veda speaks of two oceans, the upper and the lower waters, the supraconscient and the subconscient oceans.

In IV.58.1 Vamadeva does not mean that a wave of flood of wine came mounting up out of the salt water of the Indian ocean or of the Bay of Bengal or even from the fresh water of the river Indus or the Ganges and that this wine is the surest name for clarified butter.

What he means is : out of the subconscient depths in us arises a honied wave of Ananda or

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pure delight of existence, that it is by this Ananda that we arrive at immortality; this Ananda is the secret being, the secret reality behind the action of the mind in its shining clarities.

The sea of the superconscient is the goal of the rivers of clarity, of the honied wave.

This upper ocean is spoken of as Sindhu, a word which may mean either river or ocean;

In this rik IV.58.2 we are not helped even if we take the *ghṛta* in the sense of "water", हृद्य समुद्र *hṛdya samudra* in the sense of delightful lake and suppose that the Dravidians enclose the waters of the rivers with a hundred dams so that Aryans could not even get a glimpse of them. For even if the rivers of the Punjab all flow out of one heart-phasing lake, yet their streams of water cannot even so have been triply placed in a cow and the cow hidden in a cave by the cleverest and the most inventive Dravidians. Rivers—सिंधुः, नद्यः, आपः

What can these rivers be whose wave is full of soma wine, full of the *ghṛta*, full of *ūrj*, the energy ?

Obviously, these are the waters of the Truth and the Bliss that flow from the supreme ocean.

These rivers flow not upon earth, but in heaven; they are prevented by *Vṛtra*, the Besieger, the Coverer from flowing ocean upon the earth-consciousness in which we mortals live till Indra, the god-mind, smites the Coverer with his flashing lightnings and cuts out a

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passage on the summit of the earth-consciousness.

In III. 1.1-14—Waters are the same as in *Vāmadeva's* hymn, घृतस्य योनौ स्रवथे मधूनाम्-श्चोतन्ति धारा मधुनो घृतस्य *ghṛtasya yonau sravathe madhūnām—ścotanti dhārā madhuno ghṛtasya.*

These Waters lead to the Truth, they are themselves sources of the Truth.

They are figured as fostering cows, "*dhenavaḥ*", mares, अश्वीः *aśvīḥ*—They are called *sapta vāṇīḥ*—the seven Words of the creative goddess *vāk*—speech.

The divine Power is found by the gods visible in the Waters, in the working of the Sisters. They are the sevenfold waters of the Truth, the divine Waters brought down from the heights of our being by Indra.

सप्त नद्यः Seven great rivers: they constitute the substance of the Truth put into active movement, "*ṛtasya preṣā*" ऋतस्य प्रेषा.

"The seven mighty ones of heaven (the rivers) placing aright the thought, knowing the Truth, discerned the doors of the felicity". I.72.8;

What are these rivers that think and know the Truth and discover the hidden doors ? The seven rivers whose waves are full of सोम : *soma.* IV.58.1; The seven rivers or movements which descend from the super-conscient being and fill the conscious-ocean of our existence. (सप्त मातरः *sapta mātaraḥ,* सप्त धेनवः *sapta dhenavaḥ*) Mighty ones of heaven—दिव्या आपः *divyā āpaḥ* streams of Truth,

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सप्त रत्ना : *sapta ratnā*—seven ecstasies. V.1.5.

To each principle of our nature there corresponds a certain divine ecstasy, and on each plane, in each body or house, Agni establishes these ecstasies.

सप्त रत्नानि : *sapta ratnāni*—Seven delights.

सप्त वाणी : *sapta vāṇī*—The seven words of creative goddess वाक् *vāk* which is the expressive power of अदिति *Aditi*.

सम्राट् : *samrāṭ*—One having complete kingship over subjective and objective existence.

सरमा : *saramā*—Some power of Light, and probably of the Dawn.

It is intuition. Sarama is the traveller and seeker on its path who does not herself possess but rather finds that which is lost.

Two *sārameya* dogs, messengers of Yama, are mentioned in a late hymn in the tenth Mandala, but without any reference to Sarama as their mother.

सरस्वती : *sarasvatī*—means "she of the stream, the flowing movement".

The rivers have a symbolic sense even in later Indian thought; as for instance Ganges, Yamuna, and Sarasvati and their confluence are in the *tāntrik* imagery yogic symbols, and they are used, though in a different way, in yogic symbolism generally.

Sarasvatī is the Word, the inspiration, as I suggest, that comes from the—ऋतम् *ṛtam* Truth-Consciousness.

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Truth-audition—she of flowing inspiration.

सर्वताता : *sarvatātā*—"forming of the all." V.69.3.

The action of the sacrifice consists in the formation or "extension" of the universal being, *sarvatāti*— सर्वताति —and of the divine being *devatāti* देवताति.

सलिलम् : *salilam*—inconscient ocean.

The existence out of which all formations are made is an obscure, fluid, and indeterminate movement—*salilam*, Water.

सविता : *Savitā*—The divine creator (सु-to give birth to)

सहस्रभृष्टिः : *sahasrabhṛṣṭiḥ*—of thousand blazing energies.

साधु : *sādhu*—The effector of perfection i.e. the doer of yoga. I.77.3

(1) Well (2) One who wants to achieve perfection.

सिन्धु : *sindhu*—(see *sapta nadyaḥ*)

—Fostering streams. V.11.5;

The seven rivers or movements which descend from the superconscient being and fill the conscious ocean of our Existence. They are called Mothers, मातरा *mātarā*—the fostering Cows—*dhenavaḥ*—the Mighty One's of Heaven —the Waters of Knowledge, the streams of the Truth.

सुधन्वन् : *sudhanvan*—"Dhanvan" in this name does not mean a "bow" but the solid or desert field of Matter otherwise typified as the hill or rock out of which the waters and the rays are delivered.

सुप्रकेत : *supraketa*—One who has the right perception.

सुभगा : *subhagā*—Full in the enjoyment of felicity. Entirely blessed Happy III.61.4;

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सुमति : *sumati*—"Right thought, right sensibility".

The Vedic word मति *mati*, incudes not only the thinking but also the emotional parts of the mentality.

Sumati is a light in the thoughts; it is also a bright gladness and kindness in the soul.

सुरूपकृत्नु : *surūpakṛtnu*—fashioner of right or perfect formations.

सुवितम् : *suvitam*—Right-going.

—is truth of thought and action. It is happy going, felicity, the path of Ananda. IV.55.4;

: It is the truth of thought and action. It is happy going, felicity, the path of Ananda.

means especially the felicity that comes by following the right path.

सूनृताः : *sūnṛtāḥ*—one having a blissful Truth.

—true and pleasant. "This word expresses at once both the true and the pleasant". III.61,2;

सूर्य : *sūrya*—The God of revelatory knowledge.

—represents the illumination of the *ṛtam* ऋतम् rising upon the Mind.

Sūrya is the light of the Truth rising on the human consciousness in the wake of the divine Dawn whom he pursues as a lover follows after his beloved. Surya means the illumined or the luminous, as also the illumined thinker is called *sūrī* सूरी .

But the root सु means besides to create or more literally, to loose, to release, speed forth,—for in the Indian idea creation is a loosing forth of what is held back. Luminous vision and luminous creation are the two functions of *Sūrya*.

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सवितृ : *Savitṛ*—comes from the same root as Surya, the creator.

If this Surya is divine then all the worlds should be so many heavens. Whence comes this falsehood, sin, death, suffering of our mortal existence? We are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is *Mārtaṇḍa*, of the mortal creation whom she casts away from her.

This Martanda, or eighth Surya, is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of sacrifice.

To prepare that new birth and new creation for man by his illumination and upward voyaging is the function of Surya, the divine Light and Seer.

Sun, the body of the Truth, at first is concealed and is then revealed. V.63.

सूर्य and गो —The legend of the lost Sun and its recovery by sacrifice and by the Mantra and the legend of the lost cows and their recovery, also by the Mantra—by Indra and the Angirasas, are not two different myths, they are one.

Surya is the Lord of Light and Truth. Surya enlightens the mind and the thoughts with illuminations of the Truth.

सूर्य सवितृ : *Sūrya Savitṛ*—creator and increaser—

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"Thou encompassest the Night upon either side. V.81.4.

सोम : *Soma*—The Lord of the wine of delight, the wine of immortality.

Like Agni he is found in the plants, the growths of earth, and in the waters.

Once pressed out as the delight of existence Soma has to be purified through a strainer—*pavitra*—and through it, it streams in its purity into the wine-bowl—*camū* चमू.

The physical system of the human being is imaged as the jar (*kalaśa*) of the soma-wine and the strainer through which it is purified is said to be spread out in the seat of Heaven दिवस्पदे *divaspade*. अतप्ततनू र्न तद् आमो अश्नुते, *atoptatanūr na tad āmo aśnute*. IX.83.1;

The fathers who discovered the Truth, they formed an image of Soma in man, they established Him in the race as a child unborn,—a seed of the Godhead in man; a Birth that has to be delivered out of the envelope of the human consciousness. मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः *Māyāvino mamire asya māyayā nṛcakṣasaḥ pītaro garbhamā dadhuḥ*. IX.83.3;

Soma is Gandharva, the Lord of the hosts of delight, and guards the true seat of the Deva.

Soma is the offering हविः *haviḥ* and he is also the Deva.

Soma represents, as we have abundant proof in the Veda, the intoxication of the Ananda, the divine delight of being, inflowing upon the

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mind from the supramental consciousness, through *ṛtam* ऋतम् or Truth.

Soma is derived from the root सु : to produce, press out, distil Soma, the food of the divine beings. It is the supreme production of the great Creator, because Ananda is the supreme result of the Truth.

: Illumined Ananda—the wine of immortality —the intoxication of Ananda.

Soma—The delight extracted from existence is typified by honey-wine=सोम. It is mixed with (1) milk—पयः *payaḥ*—luminous produce of the (गो) *go* cow (2) दधि : *dadhi*—curd—fixation of the cows yield in the intellectual mind and (3) grain—the formation of the light in the force of physical mind—यव : *yava.*

सोमवल्ली-ल्लरी : *somavallī* or *somavallarī*–The plant that is the symbol of joy (sap of joy) that is behind all sense-activities which yield the divine essence (of pure Ananda) when distilled.

सौभगाय महते : *saubhagāya mahate*—for a vast enjoyment.

The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the Soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony. V.28.3

स्तुभ् : *stubh*—the rhythm that affirms the gods

The all-supporting rhythm of the hymn.

Stubh is the Word considered as a power

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which affirms and confirms in the settled rhythm of things.

स्तेनम् : *stenam*, रिपुम् *ripum*—the thief and the foe. "Thee the sun afflicts not with his burning ray as he afflicts the foe and the thief". V.79.9

The labour towards the Truth is long and tedious, because the powers of darkness and division seize on and appropriate, keep idle and misuse the gains of the knowledge.

They are hurt by the full ray of the sun.

But Dawn of knowledge can bear the full illumination of the sun.

स्तोम : *stoma*—Word as a power of affirmation. Hymn of affirmation. V.1.12

स्रुचा : *srucā*—with the ladle. V.14.3

This ladle is the constantly lifted movement of man's aspiration towards the Truth and the Godhead.

स्वधया : *svadhayā*—By the force of nature's self-arranging. IV.45.6

स्वधितिः : *svadhitiḥ*—By nature as by an axe.

An equivoque on the double sense of *svadhiti*, an axe or another cleaving instrument and the self-ordering power of Nature, *svadhā*.

The image is of the progress of the divine Force through the forests of the material existence as with an axe. But the axe is the natural self-arranging progression of Nature, the World-Energy, the Mother from whom this divine Force, son of Energy, is born. V.7.8

स्वं दमम् : *svaṁ damam*—own-home. It expresses the goal

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of the sacrifice—the increase of अग्नि Agni in the Truth-Consciousness.

स्वर् : *svar*—The luminous world of the splendours of the Truth *ṛtam*. IX.83.

It is the special realm of Indra, Mind-Power. स्वर् *svar* means sun or luminous, being akin to *sūra*, सूर and *sūrya* सूर्य, the sun. It indicates the third of the Vedic *vyāhṛtis* and the third of Vedic worlds corresponding to the principle of the pure or unobscured Mind.

स्वर् *Svar* is the plane of mental consciousness which directly receives the illumination of the sun *Sūrya* सूर्य.

Svar is the name of a world of supreme Heaven above the ordinary heaven and earth.

Sayana, taking *āpaḥ* आपः for physical waters, was bound to find another meaning for *svarvatīḥ* स्वर्वतीः he declares that it means *saraṇavatīḥ* सरणवतीः—moving. But this is obviously a forced sense.

Indra himself is स्वर्पति *svarpati*—the master of Swar, of the luminous world. It is the name of a world beyond the Rodasi रोदसी. It is called uruloka उरुलोक, the "wide world" or simply उ लोक *u loka*.

Svar in the Veda is the basis of *satya*, *tapa jana* worlds of the Puranic system. *Mahar* महर् of the Upanishad is the same as *svar* स्वर्.

Mahar महर् is discovered, according to the Taittiriya Upanishad, by Rishi Mahachamasya as the fourth *vyāhṛti*—व्याहृति the other three being, स्वर् *svar*, भुवर् *bhuvar*, भूर् *bhūr*, i.e., द्यौ

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dyau, अन्तरिक्ष *antarikṣa*, and पृथिवी *pṛthivī* of the Veda. These together make the fourfold fourth world,—they are called the four secret seats the source of "four upper rivers" I.62.6

The three other rivers are three lower powers of being. They supply the principles of the three lower worlds.

स्वर् *svar*—the world of divine solar light to which man has to ascend and which is revealed by the release of the luminous herds from the lower worlds—caves and the rising of the divine Sun.

स्वर्दृश् : *svardṛś*—स्वर्विद् : *svarvid*—Seer of *Svar*; finder of *svar*.

It is by sacrifice that the birth of *svar* takes place. "Indra sacrificing well brought to birth the Dawns and the *Svar*." II.21.4;

It is by human aid that it is done : अस्माकेभिः नृभिः सूर्यं सनत्, *asmākebhiḥ nṛbhiḥ sūryaṁ sanat* "By our men he wins the sun". I.100.6;

स्वराज्यम् : *svarājyam*—self-empire.

स्वराज्ये : *Svarājye*—self-empire. V.66.6

Svārājya and *sāmrājya*; perfect empire within and without, rule of our inner being and mastery of our environment and circumstances, was the ideal of the Vedic sages, attainable only by ascending beyond our mortal mentality to the luminous Truth of our being, the supramental infinities on the spiritual plane of our existence.

स्वर्यम् : *svaryam*—Heavenly, having got the solar splendour.

स्वसरस्य पत्नी : *svasarasya patnī*—The wife of the Lover, the energy of her all-blissful Lord.

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स्वसराणि : *svasarāṇi*—Seats o bliss. I.3.8—"Stables" (for the cattle).

स्वस् *svas* means peace, bliss and joy.

हंसासः : *haṁsāsaḥ*—swans.

The bird in the Veda is the symbol, very frequently, of the soul liberated and upsoaring, at other times of energies liberated and upsoaring, winging upwards towards the heights of our being—दीर्घतमस् Dirghatamas no longer involved in the ordinary limited movement or labouring gallop of the lifeenergy, the Horse, अश्व *aśva*.

These are the birds that awake with the Dawn; these are the winged energies that come forth from their nests when the feet of the daughter of Heaven press the levels of our human mentality, दिवो अस्य सानवि—*divo asya sānavi*. IV.45.1;

They bear the *aśvins*.

हरी : *harī*—two shining horses—they are called *sūryasya ketu*, सूर्यस्य केतु the sun's two powers of perception or of vision.

हरी The colour of Indra's horses.

हव्य : *havya*—oblation.

Oblation signifies always "action" (Karma) and each action of mind or body is regarded as a giving of our plenty into the cosmic being and the cosmic intention.

हिरण्य : *hiraṇya*—"Gold" is the concrete image of the higher light, the gold of the Truth.

हिरण्यपर्णाः : *hiraṇyaparṇāḥ*—golden-winged.

Gold is the symbolic colour of the light of the Sun, *sūrya*. IV.45.4;

हृदयम् : *hṛdayam*, हृद् *hṛd* : ब्रह्मन् *brahman*—

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The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscient in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence.

There in the present state of mankind, the Purusha is supposed to be seated centrally. It is by the power of the heart that the Mantra takes form.

हृद्यात् समुद्रात् : *hṛdyāt samudrāt*—from the ocean of the heart.

होता : *hotā*—the priest of the sacrifice. It is he who performs the offerings. It is a term generally applied to अग्नि Agni because अग्नि's power applies the truth in the work symbolised by the *yajña* यज्ञ.

होतारम् : *hotāram*—Sayana : "because he utters the Mantra" and he quotes अहं होता स्तौमि *ahaṁ hotā staumi*—; but he renders it sometimes आह्वाता *āhvātā*, sometimes होमनिष्पादकः *homa-niṣpādakaḥ* —sometimes gives us the choice.

Undoubtedly, होता *hotā* is the priest of the oblation, who gives the offering, हु —*hu* : to offer and not हू : *hū* : to call.

The hymn was an attendant circumstance of the offering, therefore the invocation or praise might also fall to the part of the होता *hotā*; but in the system of the Rig Veda the proper name for the reciter of the Mantra is ब्रह्मा *brahmā* : Agni is the होतृ *hotṛ*, *Bṛhaspati* the ब्रह्मा *brahmā*.

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II

Words

Sri Aurobindo's
Works on the Rig Veda
1. On the Veda
2. Hymns to the mystic Fire

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अंशः name of Fire, II.1.4.
अंशुः Ray, VIII.72.2.
अंशोः of the plant of Delight, IV.1.19.
अंहः from evil, sin, sorrow, III.15.3; IV.3.14; IV.12.6. VI.4.8; VI.11.6; sin, IV.11.6; calamity, VIII.19.6.
अंहतिः calamity, VIII.75.9.
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अकः He has found, he has made, VII.8.2.
अकर्म we made, VI.15.6
अकविषु in those who are not seers, VII.4.4.
अकारि has been formed, IV.6.11.
अकृणोः thou hast created, VI.1.1.
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अकृप्रन् illumined or achieved the wide illumination, IV.2.18.
अक्तः Inundated, IV.3.10. smeared or anointed, IV.4.6.
अक्तं anointed, II.3.4.
अक्तवः radiances, X.3.4.
अक्तुना by the darkness, II.10.3; III.17.1.
अक्तुभिः by actions, I.36.16.
अक्तून् nights, I.68.1; VI.4.5; X.1.2; its rays, X.12.7.
अक्तोः in the night IV.10.5; VII.11.3. of the night VI.3.5.
अक्त made V.21.3; VIII.13.18; have poured X.1.3.
अक्तून् they who have not the will for the work, VII 5.3
अक्रंदत् cried aloud, X.45.4.

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अक्रः height, III.1.12; high or moving, III.1.12; high, IV.6.3; (note : Greek : *akra*)
अक्रमीत् moves, IV.15.3.
अक्रीळन् unplaying, X.79.6.
अक्षत् attains, X.11.7.
अक्षभिः with eyes of vision, II.2.4; with eyes, X.21.7; X.79.5.
अक्षरा imperishable things, VII.1.14; the imperishable one, VII.15.9.
अक्षरे in the imperishable, VI.16.35.
अक्षितं inexhaustible, VIII.72.10.
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अख्यः thou lookest on VII.13.3.
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अगृभीतशोचिषं one with unseizable light, VIII.28.1.
अगृभ्णत they seized, VI.8.4.
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अग्ना in the fire, IV.8.6.
अग्निः fire, IV.3.10; the will, V.25.4; Divine Fire, X.1.1, 2,5,6,7; X.2.1,2,3,4,5,7; X.3.6; X.3.7; X.4.4.6; X.5.7; X.6.1,2,3,6,7; X.7.1,2,4,5,7; X.8.1; X.11.3,4,7,8; X.20.6, 7,8; X.21.1,5,6,7,8; X.45.1,2,3; X.46.8; X.51.1,2,4; X.69.7; (Divine will in mortals)
अग्निद् the bringer of fire, the fire-bringer, II.1.2; X.91.10.
अग्निना by the fire, VIII.43.14.
अग्निभिः with (thy) fires, VIII.60.1.
अग्नि the flame,I.65.4; fire, V.22.2; X.3.3; the will, V.25.1.
अग्नीन् fires, VII.1.14.
अग्ने O Fire, VI.1.1; X.110.3.
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अग्मत meet together, X.91.12.
अग्मन् they reached, IV.2.17.
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अग्रयावा who travels in front of (the gods), X.70.2.
अग्रा peaks, X.87.10.
अग्रियं the supreme, VI.16.48.
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अग्रे in front, I.127.10; V.1.4; VII.8.1;VII.9.3; VII.15.5; X.1.1; X.45.5; X.69.1; X.110.4; on the summit, IV.5.7.
अघं evil, V.3.7.
अघयतः from the bringer of calamity, VII.15.15; that seeks to turn us to evil, V.24.3,4; from him that worketh calamity, VI.16.30.
अघयते to the evil-thoughted, VIII.71.7.
अघयोः of one who would do us evil, VII.1.13.

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अघशंसः one who would bring evil by speech, IV.4.3.
अघशंसम् one who is the voice of evil, X.87.20; him who is a voice of evil, VI.8.5.
अघशंसाय to one who gives expression to evil, VIII.60.8.
अघशंसे to one who expresses evil, V.3.7.
अघायतः from evil-doer, IV.2.6.
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अघ्न्या unslayable, VIII.75.8; the cow unslayable, VIII.102.19.
अघ्न्यायाः of the milch-cow that cannot be slain, IV.1.6; of the Light unslayable, X .46.3; of the cow unslayable, X.87.16.
अंकुऽयंतं one having a zigzag walk or movement, VI.15.17.
अंक्ते reveals, V.1.3.
अङ्ग O, I.1.6; V.3.11; only, X.4.4.
अंगिरः O Angiras, IV.3.15; flame-seer, VI.2.10.
अंगिरसः Angirasas, IV.3.11.
अंगिरसां of the Angiras, VI.11.3.
अंगिरस्तमः most luminous Angiras, VIII.43.18; VIII.44.8.
अंगिरस्तमं him, most fiery—wise of the Angiras, VIII.23.10.
अंगिरस्वत् even as the Angiras, VIII.40.12.
अंगेभिः with limbs, III.7.4.
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अञ्जि reveal, X.156.3.
अचरत् (he) ranges, IV.3.10.
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अचित्तिम् ignorance, IV.2.11.
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अचुच्यवीत् made fall, VIII.72.8.
अचेतानस्य of one who knows not, VII.4.7.
अच्युताः unfallen things, VI.2.9; unsinking, X.115.4.
अच्युतम् unfallen, II.2.3.
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अच्छिद्रम् impenetrable, II.3.8; gapless, II.3.8.
अच्छिद्रा without a gap, III.15.5.
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अजनयन् have begotten, X.122.2; they gave (him) birth, II.10.3.
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अजराः ageless, I.127.5; imperishable, VII.3.3.
अजः the unborn, I.67.3.
अजराणि ageless, X.91.7.
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अजरे ageless, III.6.4.

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अजरैः with his ageless, imperishable II.8.4.
अजस्रः incessantly, VII.1.18; unceasing, III.26.7; VIII.60.4; perpetual, X.6.2.
अजस्रम् continuously, X.45.1.
अजस्रया perpetual, VII.1.3.
अजस्रा unceasing, III.1.21; unceasingly, X.12.7.
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अजातान् the unborn, V.15.2.
अजाति (आ-) drives, — back — V.2.5.
अजानन् knew (they) I.72.8.
अजामि that which is uncompanioned, V.19.4.
अजामिम् single, IV.4.5.
अजामीन् uncompanioned, X.69.12.
अजायत is born, X.11.4; X.187.5.
अजिरं rapid pace, III.9.8; swift in movement, VII.11.2.
अजिरशोचिषं one with a swift action of his light, VIII.19.13.
अजिरासः quivering, I.140.4.
अजीगः puts out V.1.3; he wakes, VII.10.1.
अजीजनन् have brought to birth, III.23.3.
अजुर्यः invulnerable, II.8.2.
अजुर्यं unaging, I.67.1; undecaying III.7.4.
अजुर्यमुः they have driven and controlled, V.6.10.
अजुर्याः the imperishable, II.3.5.
अजुषन् (they) took joy in, I.71.1; takes pleasure in, VIII.75.14.
अजुष्टात् from those abhorred; VII.1.13.
अजुष्टिः the turning away, VI.3.2.
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अज्म the field of race, VI.4.4.
अज्मन् in the battle, I.65.3.
अज्मम् field, III.2.12.
अज्मेषु in (its) gallopings; VIII.43.20.
अज्यसे thou art driven, VI.2.8.
अज्रान् fields, IV.1.17.
अज्रचा of the plains; belonging to the plains, X.69.6.
अंजतः they (two) reveal in light, II.3.7.
अंजन् shines revealing, II.3.2.
अंजते anoint, VIII.72.9.
अंजंति reveal, V.3.2; (they) anoint, VI.II.4.
अञ्जसा by the revealing light; or with straight going light, X.16.3.
अञ्जानः anointed, III.10.4; with अभि putting forth, II.8.4.
अंजिऽभिः with bright, I.36.13.
अतः thence, X.46.6; from hence, from it, X.12.3; hence X.1.4.
अतक्षन् (they) have fashioned VII.7.6.
अतक्षं have fashioned, V.2.11.
अतनत् let him stretch out, or, let him form, VIII.72.18.
अतंद्र sleepless, I.72.7; VII.10.5; VIII.60.15.
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अतसं drywood, VIII.60.7; a log IV.4.4.
अतसस्य of ever moving, III.7.3.
अतसानि dry trunks, II.4.7.
अतसेषु round the trunks, IV. 7.10.
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अति completely through, I.36.7; surpass, VI.10.5;

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exceedingly, going beyond, VIII.19.14; beyond, IV. 8.8; VI.16.20; VII.1.14; VIII.60.16; X.11.7; X.187.1.

अति+अस्तु may (he) go beyond, VII.1.14.

अति+एषि goest forward, V.1.9.

अति+गाहेमहि may (we) plunge and pass beyond, II.7.3.

अति+तरेम may (we) cross through, III.27.3.

अतिथिः guest, II.2.8; IV.1.20; V.1.8; V.4.5; VII.8.4; VII.9.3; X.91.2.

अतिथिं the guest, I.73.1; V.8.2; VII.3.5; VIII.19.8; VIII. 23.25; X.1.5; X.122.1.

अति+पर्षत् carry (us) beyond, V.25.9.

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अति मन्यते disdains (he), X.91.2.

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अतिरोचमानम् shining luminous, X.51.3.

अति व्रतम् transgresses the law, X.12.5.

अति सर्पति over-runs, VIII.102.21.

अति स्रसेम let us charge beyond, VI.11.6.

अतिष्ठः thou hast risen up, V.11.3.

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अतृपत् drank, IV.1.19.

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अतृष्यंती not greedy, I.71.3.

अत्तः eater, X.79.1.

अत्तवे for (thy) devouring (the food) or, cast nourishment for (thy) eating; VIII.43.29; in order to devour X.79.6.

अत्ति devours (he) I.65.4; X.79.4; feeds, VI.15.1; eats up; VI.4.5; X.79.2.

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अत्यः charger, I.65.3; a galloper, VI.2.8; galloping steed. VI.4.5; a courser, II.4.4; X.6.2.
अत्यं the steed of battle, V.25.6; a horse, VII.3.5.
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अत्राणि (his) foods, X.79.2.
अत्रिणं eater (of being), I.36.14; devourer, I.36.20; VI.16. 28; VIII.19.15.
अत्रिम् Seer Atri, X.80.3; the traveller, II.8.5; X.80.3.
अत्रिवत् even as Atri, V.4.9; like an eater, V.7.8.
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अदन् devouring, X.4.4; eating, X.79.6.
अदन्ति they eat, II.1.13.
अदन्तु eat, X.87.7; may (they) partake of, X.110.11.
अदब्धः invincible, V.19.4; indomitable, IV.4.3; VI.7.7.
अदब्धम् inviolate, X.87.24.
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अदर्शि He is seen, V.1.2; VIII.103.1; X.3.1.

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अदहः thou didst burn down, VII.1.7; X.69.11.
अदहत् (निः-) burn out, X.80.3.
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अदितिः indivisibility, IV.1.20; boundless, VII.9.3; the indivisible mother, II.1.11; X.11.2; X.12.8; Mother, infinite, I.72.9.
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अनिवृत्तः one whom none can impede, III.29.6.
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अनु+याति goes after, VI.6.2; he walks along, VI.12,5.
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अनु+वाति blows in (his) wake, IV.7.10; VII.3.2.
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अपरान् nether in their realm, VII.6.3.
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अपसः at works, I.71.3, III.12.7; doers of the work, III.2.7.
अपसा with toil, IV.2.14.
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अपरिह्वृतः running straight (without anything to prevent); X.6.2.
अपाकचक्षसः one who has the eye that sees from afar, or who has the eye of wisdom, VIII.75.7.
अपाकः one who is wise of heart, VI.11.4.
अपाके (when) in the wise and understanding fire, VI.12.2.
अपाचीने behind, VII.6.4.
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अपांसि works, I.68.3; I.70.4; II.3.6.
अपि even, X.12.5.
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अपिधीन् the things laid upon him, I.127.7.
अपिशर्वरे against the night, III.9.7.
अपीच्यं secret (thing), VIII.39.6.
अपीच्येः in the occult, in that secret, X.12.8.
अपुनन् purified, III.2.9.
अपुपोत् has purified, III.26.8.
अपूपम् cake of light, or honey comb, X.45.9.
अपूर्व्वम् incomparable, III.13.5.
अपूणः hast filled, III.6.2; (thou) fillest, VII.13.2.

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अपृणाः (आ-) hast filled, III.6.2.
अपृणतः those who satisfy (thee) not, V.7.10.
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अपृणात् filled (completely) X.45.6.
अप्तुरं the water, (who) crosses through the waters, III.27.11.
अप्तूर्यम् swiftness in work, III.12.8.
अप्नवानः doer of works, IV.7.1.
अप्नवानवत् even as the doer of works, VIII.102.4.
अप्नसः at his labour; for his work, X.80.2.
अप्नस्वतीष् (over lands) full of our labour, I.127.6.
अप्याः born from the waters, X.11.2.
अप्येति does go; —goes, X.115.1.
अप्रायुषे for undeparting life, I.127.5.
अप्रचेताः unconcious of knowledge, X.7.6.
अप्रतिष्कुतम् whom no darkness can cover, III.2.14.
अप्रमृष्यः inviolable, IV.2.5.
अप्रयुच्छन् turning not from work, II.9.2; undeviatingly, III.20.2; X.12.6; unfailing, X.7.7.
अप्रवीत unimpregnated, IV.7.9.
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अभक्तं that not yet enjoyed, I.127.5.
अभरत् (he) brought, VI.8.4.
अभवः thou hast become, VI.5.3; X.8.4; has become, I.72.7; X.70.9.
अभवत् became, IV.3.11; X.45.8; has become, V.11.3; V.11.4.
अभाः (आ-) thou bringest to, X.20.10.
अभि to, I.140.6; IV.1.14; IV.7.4; V.9.7; towards, turned towards, II.9.4; VII.23.26; X.1.3; upon, IV.4.9; V.19.1; VII.5.2; X.3.2; X.3.3; X.3.4; within, VII.15.2; VIII.72.2; against X.87.9; over.
अभि-अंजानः putting forth a revealing light, II.8.4.
अभि+अनूषत sound high, V.5.4; lowed towards, IV.1.16.
अभि+अधीतान् planted (him) in (his place), X.4.6.
अभि+अश्नोति reaches and possesses, III.11.7.
अभि+अश्याः win, may reach, IV.5.7.
अभि+असि reigns over, IV.6.1.
अभि+अस्तु may he master, may he prevail vastly, II.4.2; overcome, IV.12.1.
अभि+आरम् close by, VIII.72.11.
अभि+आववृत्स्व turn towards and to (imp) IV.1.3.
अभि-+एति (he) follows (after) X.3.3.
अभि+क्रन् thou criest aloud, VII.5.7.
अभिक्रंदन् clamouring, X.21.8.
अभिक्षितीः above the peoples, III.14.4.
अभिख्या with all-regarding, VIII.23.5.
अभिख्यः open the manifesting eye, VI.15.15.
अभिगात् goes towards, X.5.6.
अभि जुगुर्याः mayest thou bring to light, I.140.13.
अभि गृणन्ति they voice, X.7.2.
अभिगृणीतः speak the word (hymn) III.6.10.

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अभिज्ञु knelt (before him) I.72.5; kneeling, VII.2.4.
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अभितः all round, IV.1.14; around V.15.3.
अभि-तस्थौ stands over, VII.8.4.
अभि-तिष्ठ set thy foot on, V.28.3.
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अभि धक्षत् he burns through, II.4.7.
अभिनत् (he) rent, X.45.6.
अभिनत्(अव-) thou hast broken and cast down, X.69.11.
अभि-ननक्षुः they reached, V.15.2.
अभि-प्रमुरा with his besieging, X.115.2.
अभि-प्र-सेदुः went forwards towards, IV.1.13.
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अभिभूत् overspread, X.3.2.
अभिमातिः all-beseiging, V.23.4; assault, X.69.5; hostile, III.24.
अभिमातिऽसहः overcoming all hostile forces, II.4.9; whose might overcomes the adversary, VI.7.3.
अभिऽमृशे can touch, II.10.5.
अभियुजः those who assail (us) III.11.6; V.4.5.
अभिवक्षि bring near, III.15.5.
अभिवष्टि yearning for, or towards, IV.1.8.
अभिवाजयंतः they replenishing, they that replenish, VI.5.7.
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अभिशस्तिपावा protector for the assailant, VII.11.3.

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अभिशस्तेः of the hurt, I.71.10; from the assailant, VII.13.2.
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अभिश्रियः towards (all) glories, VIII.102.9.
अभिश्रियं joiner, VIII. 44.7; joining splendour, VIII.72.13.
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अभिष्टिकृत् that makes the approach, IV.11.4.
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अभिष्टिभिः by the attacks, VIII.19.20.
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अभ्वं being of thickness, I.140.5; hugeness and mightiness II.4.5; giant might, VI.4.3.
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अमुंचः didst release, V.2.7; thou hast released, VII.13.2.

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अमुंचत released, IV.12.6.
अमुंचतां they loosed, they released, VIII.40.8.
अमूरः untouched by ignorance, IV.4.12; free from ignorance, IV.6.2; VII.9.3; X.4.4; wise, VIII.74.7.
अमूरम् free from ignorance, III.19.1; X.46.5; untouched by ignorance, IV.11.5; unbewildered, VI.15.17.
अमूराः the wise, I.68.2; wise ones, I.72.2.
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अमृक्ते inviolate, III.6.4.
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अमृतं immortality, I.68.2; I.71.9; I.72.6; V.2.3; X.12.3.
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अंब्यम् the mother, or, motherhood, VIII.72.5.

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अयः iron, IV.2.17.
अयजः hast accomplished the sacrifice, III.17.2; (thou) didst sacrifice, X.7.6.
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अयते goes back, I.127.3.
अयन् reached, IV.2.16; have come, X.12.4.
अयंत्रैः by unrestrained movements, X.46.6.
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अरक्षन् protected, IV.4.13; he kept safe, VI.8.2.
अरक्षसा with that which withholds not its riches or, without the mind to injure, (instrumental), II.10.5.
अरणः not fighter, V.2.5; that brings no delight, VII.4.8.
अरणस्य of no delight, VII.4.7.
अरणिभिः by (his) movements, I.127.4.
अरणी two tinders, V.9.3.
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अरतये for the traveller, VII.5.1.
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अरति a pilgrim, II.2.3; traveller, VI.15.4; VII.10.3; VII. 16.7; VIII.19.1; VIII.19.21; X.46.4.

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अराधि he has achieved, I.70.4.
अरान् इव as (the rim) the spokes, V.13.6.
अरावीत् shouted aloud, X.8.2.
अराव्णः of the undelighting, I.36.15; powers of undelight. I.36.16; hostile, VIII.60.10.
अरिः the warrior, VIII.72.16.
अरिणात् released, III.3.11.
अरित्राः defenders (from enemies), X.46.7.
अरिष्टः without hurt, V.18.3.
अरिष्टरथः of unhurt chariot (one whose chariot is unhurt), X.6.3.
अरिष्यंतः who meet with no hurt, II.8.6.
अरुणं of rosy hue, I.73.7.
अरुणीः ruddy dawn, IV.1.16; IV.2.16; dawn, IV.14.3.

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अरुणैः with dawn-red, II.1.6.
अरुण्यः the red-ones, I.140.13.
अरुषः luminous, III.15.3; X.20.9; ruddy bright, V.1.5; shining one, VI.3.6; ruddy, VII.3.3; X.1.6.
अरुषम् ruddy, X.45.7; red-active, I.36.9.
अरुषस्तूपः a ruddy pile of strength, III.29.3.
अरुषस्य of the shining, V.12.2; of the luminous, V.12.6; of the brilliant, VI.8.1.
अरुषा the two that are ruddy in glow, II.10.2.
अरुषासः ruddy shining, IV.6.9; ruddy, VII.16.3.
अरुषीः ruddy mares, I.72.10; shining, X.5.5; shining rays, X.8.3.
अरुषीं flushing red, I.71.1.
अरुषेण with a roseate, II.2.8.
अरुहत् can climb, V.10.2; he climbed, VIII.72.4.
अरूक्षितं unarid, IV.11.1.
अरुषितं-आरुषितं figured, IV.5.7.
अरेपसः free from stain of evil, X.91.4; free from evil, IV.10.6.
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अरोचि shone out (it has) VII.10.2.
अरोहत् he ascends in every side, III.7.3.
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अर्कं the illumining ray, III.9.2.
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अर्काः songs of illumination, V.5.4.
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अर्च sing (the word of illumination), III.13.1; V.22.1; V.25; VI.16.22; VIII.23.24; create by the illuminating word, V.16.1.

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अर्चतः singing the word of illumination, V.13.1.

अर्चद्धूमासः (lifting) their luminous smoke, having luminous smoke, X.46.7.

अर्चन् chanting, III.14.4.

अर्चन्ति they sing the hymn, III.12.5.

अर्चन्ति (अभि-) shine towards, X.1.3.

अर्चयः flames, I.36.3; I.36.20; rays, IV.6.10; V.6.7; V.9.5; V.10.5; V.17.3; VIII.44.4; flaming radiances, V.25.8; lights, X.140.1.

अर्चामि I make to shine, IV.4.8; I sing the word of illumination, X.12.4.

अर्चिः ray, VIII.43.10.

अर्चिषा with the ray, II.8.4; V.17.3; VIII.43.8; X.87.2; X.87.11; with the ray of light, X.87.17.

अर्जुनं argent bright, VI.9.1.

अर्जुना white, X.21.3.

अर्णः a sea, X.8.3.

अर्णऽभिः with floods, IV.3.12.

अर्णवः ocean, III.22.2.

अर्णवं sea, VIII.40.5; ocean, X.115.3.

अर्त up rose, IV.1.17; rises up, V.25.8.

अर्थम् good, III.11.3; IV.6.10; aim, IV.13.3; goal, X.51.4; X.51.6.

अर्थी the seeker, VII.1.23.

अर्ये in the little (offerings), X.91.8.

अर्दय crush, VIII.75.10.

अर्यः aspirants, IV.2.18; the fighters, the destroyers,

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v.2.12; VI.14.3; VI.16.27; noble, VI.1.7; warrior, VI.15.3; noble, VII.8.1; X.20.4; lord, X.115.5; master, X.191.1; master I.70.1; warriors, I.73.5; the noble, VIII.19.36; those who have the mastery, I.71.3; of the foe, VIII.60.12.

अर्यपत्नी wives of the noble ones, VII.6.5.

अर्यमा Aryaman, II.1.4.

अर्ये in the noble one, V.16.3.

अर्वतं war-horse, IV.15.6; VIII.102.12.

अर्वता by the power of the war-horse, II.2.10; with the war horse, VIII.40.2.

अर्वति in the war-horse, VIII.71.12.

अर्वतीभिः with the mares, X.5.2.

अर्वद्भिः by (our) war-horses, I.73.9.

अर्वन् a war-horse, VI.12.6.

अर्वा a war-horse, IV.11.4; VI.12.4; swift horse, IV.7.11.

अर्वतः war-horses, V.6.1; VIII.19.6.

अर्वाक् close, near, in front, IV.4.8; down (in front) to us, VII.2.8.

अर्वाङ् in front, III.6.9; close to, IV.10.3; down, VII.2.11.

अर्वाचीनः turned towards us, IV.3.2.

अर्वाचीनाः (most) close, X.6.6.

अर्वाणम् war-horse, X.46.5.

अर्हणा in its due action, I.127.6.

अर्हन् putting forth his power, II.3.1; II.3.3; availing, X.2.2.

अर्हंतः those who have the power, V.7.2.

अव low, IV.4.5; IV.13.5; downwards, VIII.40.8; from below, VIII.40.8.

अवः protection, III.17.3; VI.6.1; VIII.38.10; X.115.5; protect, VI.15.15; guard, V.5.9.

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अवः towards, I.127.5.
अव अधुः cast down, IV.13.4.
अवास्या casting away, I.140.10.
अव-चरन् walking below, VI.9.3.
अवत(उप-) come; approach, VIII.72.12.
अवतं the well, VIII.72.12; VIII.72.10.
अवतस्य of the well, VIII.72.11.
अवताम् may protect, X.70.10.
अवति protects, VIII.75.14.
अवतु may he keep, VI.9.7.
अवत्सरत् he came down, I.71.5.
अवद्यात् from blame, IV.4.15; VI.15.12; VII.4.9; VII.12.2.
अवधीत् smote, VIII.72.4.
अवनिं[1] being, I.140.5.
अवनीः rivers, V.11.5.
अवनोः thou didst conquer, X.69.10.
अव(प्र-)protect, X.80.7.
अवमः most close, IV.1.5.
अवयक्ष्व put away, IV.1.5.
अवयासिसीष्ठाः labour away, IV.1.4.
अवरं the lower, X.87.3.
अवरात् from the nether, VII.6.7.
अवरान् to those who are below, VIII.75.15.
अवरीवुः(आ-) chose, selected, X.51.6.
अवरे in the (plane of thy) lower (session), II.9.3.
अवरेण lower, VI.9.2.
अवर्तयत् he rolled out, VI.8.3.
अवर्त्रः he cannot be turned from his way, VI.12.3.

[1] "Mahimavanim" might mean the vast earth, but 'avani' and even 'prithvi' are not used in the veda invariably, the formes not usually, to mean earth, but stray or return to their original sense—sapta avanayah.

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अवर्धन् made thee grow, X.45.3.
अवर्धतं they grew, X.6.7.
अवर्धयन् they have increased (thee), V.11.3.
अवव्ययन् unweaving, IV.13.4.
अवसः safe guarding, II.4.8; for the guardian, for protection, V.22.3; VIII.75.16.
अवसा in (thy) keeping; lit, by the keeping, VI.2.11; in the safe keeping, VI.14.6; in the keeping, lit, by the protection, VI.15.15.
अवसानाः not clothed, III.1.6.
अवसि(उप-) thou protectest, X.140.2.
अवसृजन् streaming out, II.3.10.
अव+सृज release, VII.2.10.
अव+सृजन्तु let release, V.2.5; V.2.6.
अवसृष्टः let loose, X.4.3.
अवसृष्टासः are loosed, X.91.14.
अवसे for safe guarding, I.127.4; for our guard, III.26.2; VII.2.1; VIII.11.6; for protection, IV.3.1; V.17.1; VIII.71.14; that leads him to safety, lit, for safety, VI.14.1; for thy guard, for the sake of seeking thy guard, VI.14.3.
अवस्थाः states, V.19.1.
अव+स्पृधि rescue, V.3.9.
अवस्यवे to him who craves for (thy) safe guard, II.6.6.
अवस्रन् illumined, IV.2.19.
अवाचि has been spoken, V.3.12; VIII.40.12.
अवातः unconquered, VI.16.20.
अवारि held back, IV.6.7.
अवासयः settlest in the dwelling, III.1.17.
अविक्षितासः unwasting, VII.1.24.

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अविजे I started back, X.51.6.
अविता protector, III.19.5; guardian, V.4.9; X.7.7.
अवितेव like a protector, VIII.71.15.
अविदत् he found, X.5.5; one finds, X.79.3.
अविदुःउतरासः (we) in our ignorance or ignorant or we who are ignorant, X.2.4.
अविद्वान् I know not, unknowing, X.79.6.
अविद्वांसः (we) who know not, VI.15.10.
अविधत् he worships (with his works), II.1.7; II.1.9; performs VIII.23.21.
अविंदः thou hast discovered, VI.7.5.
अविंदत् found (he) V.14.4; X.46.3.
अविंदन् found (they) I.72.6; X.46.2.
अविमान् with sheep, IV.2.5.
अविषः protect, III.13.6.
अविष्यते winnest, X.115.6.
अविष्यन् desiring, in his desire, VII.3.2.
अवीः guard, VI.10.6.
अवीरता where there is not hero; the hero is not; VII.1.11.
अवीरतायै to the lack of strength of the hero, III.16.5.
अवीरते to strengthlessness, VII.1.19.
अवीराः men without hero-force, VII.4.6.
अवृकः that no wolf tears, VI.2.2; whom the wolf cannot rend, VI.15.3.
अवृकाः unrent, untorn; IV.4.12.
अवृके where comes not any render, VI.4.4.
अवृकेभिः where the wolf rends not, lit, by those that the wolf rends not, VI.4.4.
अवृतः unencircled (by the adversary) unbesieged, VI.14.5.
अवृतं unconfined, untied, VIII.102.14.
अवृधान् they who have no growth in the being, VII.6.3.

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अह्वन्त(नि-)called within, x.122.8 निः within.
अवेदि one knew, was known, is known; vii.8.2.
अवोचन् have spoken, v.2.12; they have extolled, x.115.9.
अवोचाम have spoken, v.1.12; have uttered, iv.2.2; we have declared, x.80.7.
अवःऽदेवं the godhead below, viii.19.12.
अवोभिः by (his) guardings, x.6.1.
अव्रतं lawless strength, vi.14.3.
अशयत् he lay down, iii.1.11.
अश्विना the riders of the Horse or, the twin Ashwins, v.26.9.
अशंसन् have uttered, i.67.2.
अशंसिषं have spoken, iv.3.16.
अशत्रु one who has no enemy, v.2.12.
अशनिः thunderbolt, vi.6.5; x.87.5.
अशनिभिः with (thy) thunderbolts, x.87.4.
अशसः they who speak not the word of blessing, iv.4.15.
अशमिष्ट (he) attained to calm or achieved the work, v.2.7.
अशिवाः malign, v.12.5.
अशिश्रयुः have flung wide open, vii.2.5.
अशीत् let him eat; let him partake, x.87.17.
अशीर्षा without head, iv.1.11.
अशुचत् shone out, vii.9.4.
अशेषसः where there is no son, or, where no remainder is left, vii.1.11.
अशोचि shines, vii.8.1.
अश्नवत् one enjoys, i.1.3.
अश्नस्य of the devourer, vi.4.3.
अश्नुत(सं-) won by, attained by, viii. 40.3.
अश्मनः (of) the stone, ii.1.1.
अश्मनः परि around the stone, ii.1.1.

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अश्मव्रजाः stone (rocky) pen, IV.1.13.
अश्याः attains or may attain, I.69.3; may he take possession of I.70.1.
अश्यां may I win, V.4.10; let me enjoy, VI.1.13.
अश्याम may we win, IV.4.14; may we possess, VI.5.7.
अश्युः may they enjoy, I.73.5; may (they) possess (them), I.73.9.
अश्रद्धान् who have no faith; VII.6.3.
अश्रमिष्ठाः untired, IV.4.12.
अश्रायि has been lodged, VI.11.5.
अश्रितं unapproached, IV.7.6.
अश्रेत् has attained, to, III.14.1; has reached, IV.10.1. is lodged, IV.14.2; has taken refuge, V.1.12; enters, IV.6.2.; may he come, III.19.2; enters IV.6.2; has reached IV.13.2; rises, goes up, V.28.1; moves wide, VII.3.4.
अश्वः the steed of life I.36.8; a horse, III.27.14.
अश्वदातरः[1] giver of the Horses of power, VIII.74.15.
अश्वदावन् o giver of the Horse, V.18.3.
अश्वपेशसं whose form is the horse, II.1.16; II.2.13.
अश्वबुध्नाः foundations of the Horse of power, X.8.3.
अश्वम् horse, VII.7.1; VIII.103.7; the horse of power, VIII. 74.10.
अश्वं ऽ इष्टे o impeller of the horse, II.6.2.
अश्वमेधस्य of the sacrificer of the steed, V.27.5.

[1] note on Rik. 13.14.15: as is shown by Shravansi, Turvatha, and Shrutavana—the Rishi is giving symbolic turn to the name as well as to the horses and waters.

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अश्वमेधाय[1] to the giver of the Horse-sacrifice, V.27.4.
अश्वमेधे in the sacrifice of the horse, V.27.6.
अश्वराधसः who have achieved the power of the horse, V.10.4; who have achieved possession of horse, X.21.2.
अश्ववत् as if of the horse, VIII.72.6.
अश्वा इव like horses, VIII.23.11.
अश्वाः horses, X.6.6.
अश्वान् horses, X.79.7.
अश्वानाम् of the steeds of swiftness, V.18.5.
अश्वासः horses, VI.16.43; X.91.14.
अश्विनं one in which are the horses of swiftness, V.4.11. the horses of power, X.156.3.
अश्विना two riders of the horse, IV.13.1; VII.9.5.
अश्वीः with horse, IV.2.5; rider of the horse, VII.1.12.
अश्वैः by the horses of power, X.7.2; X.11.7; with horses (his) X.3.7; X.70.2.
अश्व्याः power of the horse, VII.16.10.
अश्व्येन with or on, horses, X.87.16.
अषाळ्हः invincible, III.15.4.
अष्टमं (there is an) eighth (light) II.5.2.
अष्टाऽपदीभिः with our eight-footed kine or by our barren and pregnant kine, II.7.5.
असत् non-being, X.5.7.
असतः of the untrue, V.12.4.
असता with the unreal, IV.5.14.
असति may be, X.191.4.
असत्याः full of falsehood, IV.5.5.

[1] The horse sacrifice is the offering of the life-power with all its impulses, desires, enjoyments to the divine existence. The life-soul (dwita) is itself the giver of this sacrifice which it performs when by the power of Agni it attains to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer, Ashwa medha.

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असदः mayst take thy seat, V.21.4; sittest (thou) VII.11.2.
असदत् reached, X.91.4.
असन्(वि-)parted, asunder, IV.3.11; has taken his seat, II.9.1.
असन् were, VII.8.5.
असपर्यन् waited upon, III.9.9.
असमनाः unharmonious, VII.5.3;9.9; active, I.140.4.
असहन्त overcame, III.29.9.
असंदित unleashed, IV.4.2.
असंदिनं untied, VIII.102.14.
असंमृष्टः unoppressed, V.11.3.
असश्चताऽइव as if unstayingly. X 69,8.
असादयत् set within, VIII.23.17.
असादयंत seated (him) within, X.7.5.
असादि has taken his seat, IV.6.2; VII.7.5.
असाम may we be, IV.2.10.
असि thou art, V.9.4; X.4.1; X.4.2.
असि(सम्+प्रति) art with front of, II.1.15; thou art, IV.II.1.2; 4.1; X.1.2.4; X.2.1.2; thou art, X.110.1.
असिः the knife, the sword, X.79.6.
असिक्नीः black, (tribe) VII.5.3.
असिक्नीम् dark (one), X.3.1.
असितम् black, IV.13.4.
असिन्वती insatiable, X.79.1.
असिन्वन् insatiable, X.79.2.
असिष्यन् desiring to shoot, VI.3.5.
असीदः (thou) hast taken seat, VI.1.2.
असुरः the mighty one, the mighty Lord, II.1.6; IV.2.5; V.15.1; V.27.1; III.3.4.
असुरः इव like one full of might, VIII.19.23.

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असुतृपः those who glut themselves with man's lives; X.87.14.
असुनीतिम् guidance of (thy) force, X.12.4.
असुं force, I.140.8; X.12.1.
असुरघ्ने slayers of the Asuras, VII.13.1.
असुरं the mighty, VII.2.3.
असुरस्य of the almighty, VII.6.1.
असुराय to the mighty lord, V.12.1.
असुरः the mighty one, X.11.6.
असुर्यं almightiness, V.10.2; mightiness, VII.5.6.
असूत brought forth, V.2.2; bore V.7.8.
असूदयंत sped them on the way (they), I.72.3.
असृजत्(वि-) loosed forth, III.1.9.
असृजत्(सम्-) united. X. 80. 3.
असौ he (is) V.17.3.
अस्ततातिं to the building of the house, V.7.6.
अस्तभ्नात् he propped up, VI.8.3.
अस्तं home, I.66.5; V.6.1.
अस्तंभीत्(उत्-) up-pillared, III.5.10.
अस्ता the archer, I.71.5; IV.4.1; VI.3.5; a shooter, X.87.6.
अस्ताइव like one shooting arrows, I.70.6.
अस्तावि affirmed in their lauds, X.45.12.
अस्ति Is, V.3.5; VII.4.7; X.12.5.
अस्तु may it be, IV.4.7; IV.15.9; V.11.5; X.7.4; let there be, X.51.8; VIII.102, 21.
अस्तुः of the archer, I.66.4.
अस्तृणन् spread the seat of sacrifice, III.9.9.
अस्तृतः unprostrate, VI.16.20.
अस्तृतं unconquerable, I.140.8.
अस्तृतयज्वनः invincible in his sacrifice, VIII.43.1.

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अस्ते in the dwelling house, VII.1.2.
अस्तोषि I give laud, VIII.39.1.
अस्थात् has entered in, III.5.7; has reached III.14.1; has arisen, II.3.1; stands, IV.6.4; VII.16.3; VIII. 23.4; has stood up, V.1.2; stood in front, X.1.1; overlays, X.3.3.
अस्थात्(वि-) ranges round, I.65.4; started on his journey, II.4.7; breaks out, VII.3.2.
अस्थात्(आ-) has risen III.5.3.
अस्थित(उप-) come to him, II.5.6.
अस्थिरन् stand firm, VIII.102.13.
अस्थूरि unhalting, VI.15.19.
अस्नात unbathed, X.4.5.
अस्पः thou hast rescued, V.15.5.
अस्पंदमानः unstirred, IV.3.10.
अस्पृशत् (he) touched, VI.8.2.
अस्मत् in us VII.1.21; IV.4.5; V.2.7; VIII.74.7; from us VIII.75.13; X.5.1; X.91.12; with us, X.20.8; from us II.6.4.
अस्मत्परि over us, towards us, X.45.1.
अस्मध्रुक् one who would do us harm, I.36.16; our hurter, VIII.60.7. V.4.2.
अस्मयुः whose desire is towards us, one having desire to us, VII.15.8; VIII.19.7.
अस्माकासः those of us, V.10.6.
अस्माकेभिः by our, VI.1.1; VI.12.4; by our (men), VIII. 40.7.
अस्मान् us IV.4.15; VI.12.4; V.4.6.
अस्मासु in us, V.4.10.
अस्मिन् in him, in this one, I.72.10.

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अस्मे in us I.71.2; I.72.2; IV.4.8; IV.8.7; V.4.2; V.4.7. V.6.10; VII.5.8; X.2.6; X.45.12; X.69.4; X.70.4; X.140. 4; for us III.1.23; to us X.6.6.

अस्मै for him, I.67.4; I.70.2; IV.4.6; V.2.3; X.7.4; X.91.12; for this one, I.69.5.

अस्य of this, V.17.3; V.22.4; his, X.1.1; X.3.4; X.8.3; X.20.9; X.69.10; of this, III.15.2; IV.3.4; IV.4.3; VI.1.1; VII.4.3; VII.7.6; X.110.4.

अस्याः of this III.15.2; IV.3.4; IV.4.3; VI.1.1; X.110.4; X.122.7.

अस्रिधः who never err, V.5.8.

अस्रेधता unerring, III.14.5.

अस्रेधद्भिः with unfailing, VIII.60.8.

अस्रेधन्तः unerring, III.29.9; unfailing, X.8.2.

अस्रेमा unfailing, X.8.2.

अस्रेमाणम् unfailing, III.29.13.

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त

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तमोहनं the slayer of darkness, I.140.1.
तमसः from the darkness, X.1.1; of or out of darkness, V.11.2; of the darkness, III.5.1.
तमसा with darkness, IV.6.6.
तमसि in darkness, VII.6.4; X.51.5.
तमसे for darkness, IV.13.3.
तमांसि the darknesses, III.27.13; VIII.43.32; VIII.74.5; X.1.2.
तर break through, or descend, VIII.75.15.
तरणयः in movement, IV.4.12.
तरणि one who crosses, III.11.3.
तरणिभिः by those that guard, VIII.60.8.
तरणिं the deliverer or one who crosses through,III.29.13;
तरणे o pilot, VI.1.5.
तरति pierces, VII.1.5; crosses beyond, VI.2.4.
तरंतः breaking through, VIII.60.12; pass through, passing beyond, VIII.43.30; piercing through, VI. 16.27.
तरसे for speed, III.18.3.
तरीषणि break through and (go) beyond, V.10.6.
तरुणः one who delivers, VII.4.2.
तरुणस्य of (this) young, X.115.1.
तरुणाय to the ever-young, VIII.19.22.
तरुणीः young, VIII.43.7.
तरुत्रः a passer of barriers, VI.1.11.
तरुषः one who delivers, one who takes to the other shore, X.115.5; deliverer, VI.15.3.
तरते make their way through, I.140.3; (अभि, through, or following.)
तरेम let us pass beyond, VI.2.11; VI.14.6; may we pass beyond, VI.15.15.

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तव thine, I.1.6; II.1.2; IV.3.14; IV.4.14; X.7.1; X.51.9;
तवसः strong, VII.6.1.
तवसम् strength, III.1.1; strong, III.1.13.
तवसे for the strength, strong, VII.5.1.
तविषाणि mights, III.12.8.
तविषीभिः with the strengths or mights, III.3.5; III.26.4.
तविषीयवः mighty, VIII.23.11.
तविष्यते puts forth (his) strength, X.11.6.
तव्यांसं strength, V.17.1.
तष्टं shaped, VI.16.47.
तष्टान् formed, I.67.2.
तस्करा (two) robbers, X.4.6.
तस्तंभ has up-pillared, I.67.3.
तस्थतुः enter into, stand (they), III.14.3; was fixed, III.6.10.
तस्थिवांसः taking stand, IV.4.9.
तस्थिवांसम् standing, thou stoodst, I.72.4; X.45.3; one who stands, VI.9.7.
तस्थुः they come (and stood), VI.8.4; VII.6.6; set their steps on, I.72.9; they stand, I.140.8.
तस्थे stood, I.72.9.
तस्थौ stands (he), takes (his) stand, VIII.102.14; VIII.103.2; X.4.5; X.5.6; X.20.5; reached, with आ, III.7.2;
तस्मात् therefore, X.51.6.
तस्मै on him (for him), VIII.44.28.
तस्य in him, X.51.4; his, III.17.5; IV.4.10.
ता they, these, VI.2.11; X.1.4; them, V.2.4.
तान् these, VII.6.3; them, IV.3.13; IV.5.4.
ताभिः with these, VII.3.8; X.87.4; with them, III.20.2.
तां that, VII.5.8.
तायुः thief, VI.12.5.

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तायुं a thief, I.65.1; V.15.5.
तारिषत् (अति-) passes beyond, VIII.19.14.
तारीः (प्र-) deliver to the forward march, VI.8.7.
तारीत् increases (he), I.73.1; pierce (may), X.69.5.
तासाम् of them, out of them, I.140.8; X.5.6.
तिग्म-आयुधाः sharp weapons, V.2.10.
तिग्मजंभः sharp-tusked, IV.5.4.
तिग्मजंभस्य for sharp-tusked, IV.15.5.
तिग्मजंभाय towards one with sharp tusks of flame, VIII.44.27; shining with sharp tusks of flame, VIII.19.22.
तिग्मभृष्टिः with keen blaze, IV.5.3.
तिग्मं keen, VIII.72.2; sharp, IV.6.8; fiery sharp, VI.3.3.
तिग्मशृंगः sharp-horned, VI.16.39.
तिग्महेते o sharp-missiled (flame), IV.4.4.
तिग्मा flaming, VIII.60.13; intense, V.19.5; keen, VIII.43.3.
तिग्मेन with keen, VI.16.28; VIII.43.26; X.87.23; with the intense, VI.15.19.
तितिर्वांसः intent on crossing, intent on breaking through, I.36.7.
तितृप्सात् would glut (himself), would be thirsty for, X.87.17;
तिरः across, through, VI.10.4; VII.9.2; VIII.74.5; X.187.2.
तिरःऽअह्नचम् disappearance of the day, III.28.6.
तिर carry, VIII.44.30.
तिरते he drives, VIII.19.30.
तिरश्चा horizontal, X.70.4; by the horizontal, II.10.4.
तिरःऽहितम् disappeared, III.9.5.
तिष्ठ (प्र-) go forth, VIII.60.16; अभि assail, X.69.12; stand, I.36.13; IV.6.1; mount, V..11.
तिष्ठ stand up, VIII.23.5; arise, IV.4.4.

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तिष्ठत् (आ-) entered, IV.1.17.
तिष्ठंतम् standing, X.87.6.
तिष्ठंताम् (वि-) let them range wide, III.18.2.
तिष्ठाः standest (thou), III.14.4.
तिसृभ्यः from the three, II.5.5.
तिसृणां of the three, VIII.19.37.
तिस्रः three, I.72.3; II.3.8; III.20.2; V.5.8; X.70.8; of the triple, II.3.2.
तीक्ष्णेन keen (with), X.87.9.
तीर्थे at the ford, VIII.72.7.
तीव्रं poignant, V.5.1.
तु even, V.2.7; X.1.5,6.
तुग्रचं (flying to) water, or, as the birds carried Tugriyu, VIII.74.q4.
तुग्वनि at the ford, VIII.19.37.
तुजा of force, by force, V.17.3.
तुजे for the begetting, IV.1.3.
तुञ्जमाना overflowing, III.1.16.
तुतुर्यात् can cross or break through, V.13.3.
तुभ्यं to thee, V.6.5; for thee, IV.6.11; VIII.43.18; X.7.2; to thee, III.21.3; III.21.4; IV.3.16; V.1.10; X.51.9.
तुराय for or to swift (traveller), IV.3.8.
तुरासः those who are swift to the journey, I.68.5.
तुरीयं supreme transcendence, VII.2.9.
तुरेभिः with swiftly journeying, VII.2.11.
तुर्याम may we pass beyond, V.9.6; may we pierce through, VI.4.5.
तुर्वशं Turvasha, I.36.18.
तुर्वीति Turviti, (or turviti of wide delight), I.36.18;
तुविग्रीवः one with a strong neck, the neck of might, V.2.12.

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तुविग्रेभिः with those that manifest the Force, I.140.9.
तुविजात of many births, V.2.11; thou of many births, IV.11.2.
तुविजातस्य of many births, of one having many births, the Seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness, and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the life that seeks the truth, it gives the power of intelligence that finds and holds the truth, V.27.3;
तुविद्युम्न one with many lights, III.16.3.
तुविब्रह्माणं who teems with many voices of the soul, V.25.5.
तुविग्रक्षासः that violate many things, VI.6.3.
तुविश्रवस्तमः filled with multitude of inspirations, III.11.6.
तुविश्रवस्तमं who teems with many inspirations, V.25.5.
तुविष्मान् puissant, IV.5.3.
तुविस्वनसः with many voices, IV.6.10.
तुविस्वनसं (तुविष्वणसं) one with the multitude of thy voices, V.8.3.
तुविस्वनिः many-noised, I.127.6.
तुविस्वनि of the many voices, V.16.3.
तूयम् swiftly, VI.5.6; X.110.8.
तूर्णि swift or swift to cross, III.3.5; III.11.5.
तूर्णितमः swiftest to act, IV.4.3.
तूर्ये in the piercing, VI.13.1.
तूर्वन् hewing (the way), VI.15.5.
तूर्वंतः who pierce or break through, VI.14.3.

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तूर्वथ you shall cross, VIII.74.10.
तृणत्ति(अभि-) rends open, VIII.103.5.
तृतीयम् third, X.1.3; X.45.1.
तृतीये in the third, II.4.8; X.45.3.
तृन्धि cut out, V.12.2.
तृम्पताम् take satisfaction, be satisfied, be content, III.12.3.
तृळ्हा (are) pierced (past participle), VI.16.48.
तृषु swiftly, VII.3.4; X.79.5; X.91.7; X.115.6; quickly, IV.7.11.
तृषुच्युतं rushes swiftly, rushing swiftly, I.140.3.
तृषुणा by his rapid tongue, IV.7.11.
तृष्टं imprecations (bitter), X.87.13;rough ground, or thirst, III.9.3.
तृष्टाः curse, X.87.14.
तृष्वीम् rapid, IV.4.1.
ते thee, to thee, III.24.3; IV.3.2; IV.3.15; IV.12.4; V.6.5; V.18.2; of thee, thy, III.18.4; III.19.3; V.1.10; V.3.4; V.10.4; thy, thine, V.12.5; VII.1.8; thee, to thee, X.4.1; X.4.6; X.4.7; X.6.7; X.7.2; X.7.6; X.11.7; X.12.3; X.21.2; X.45.2; X.51.7; with thee, I.36.12; from thee, I.68.3; VII.1.22.
तेजः the power of light, VI.3.5.
तेजसा by the force of light, VI.8.5; VI.15.19.
तेजसे for sharpness, III.2.10.
तेजिष्ठा most brilliant forceful, VI.12.3.
तेजिष्ठाभिः by flaming powers, I.127.4.
तेजिष्ठैः most full of light, X.3.5.
तेजीयसा by shining energy, III.19.3.
तेन by him, by it, V.2.8; V.3.3.
तेपानः burning, VIII.102.16; afflicting, VIII.60.19.

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तेभिः by them, with those, I.72.6; VII.3.7; X.2.1.
तोकं the son, VIII.84.3; the son of our begetting, VI.13.6.
तोकवत् bringing the son, III.13.7.
तोकस्य of the son, II.9.2.
तोकाय for the son, for our begotten, IV.1.3; IV.12.5.
तोके of (in) our begettings, VIII.23.12;VIII.71.13; VIII. 103.7; in the son, II.2.11.
तोदः whip, VI.12.3.
तोदस्य of the whip (of swiftness), VI.12.1; of the scourge, VI.6.6.
तोशा smiters (two), III.12.4.
तोशासा o smiters, VIII.38.2.
त्मन् (of) himself, VI.12.3; from the self, IV.4.9.
त्मना with or by the self, or, of themselves, II.1.6; II.2.9; VIII.103.3.
by the self, of himself, VII.7.1; VIII.84.3;
self, V.5.9; by itself, V.10.4; V.15.4; V.25.8; in themselves or by themselves, I.69.5; with thy self, III.3.10.
त्मन्या by the self-power, X.110.10.
त्यजः omission, X.79.6;
त्यजसा by the casting away, VI.3.1.
त्यत् that, IV.12.6; V.6.10.
त्यम् him, X.11.4; that, V.1.7.
त्या those, IV.15.7; VI.2.4.
त्ये those, IV.6.9; V.6.6; V.6.7; V.10.5.
त्रययाय्यः a traveller of the triple world, VI.2.7.
त्रयाणि three (of the), X.45.2.
त्रसदस्युः the dispenser of the destroyers, in all things he reproduces the characteristics of Indra, V.27.3.
त्रसंति are afraid and scatter, VI.14.4.

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त्रातः o deliverer, VIII.60.5.
त्राता deliverer, IV.4.10; V.24.1,2; VI.1.5.
त्रायसे thou rescuest, VIII.71.4; thou deliverest, X.7.4.
त्रायस्व deliver (thou).
त्रासदस्यवं the terror of the destroyer, or, fire of Trasdasyu, VIII.19.32.
त्रास्व deliver, X.7.7.
त्र्यरुणः (त्रिऽअरुणः) he of the triple dawn, V.27.1.
त्र्यरुणाय to the lord of the triple dawn, V.27.2.
त्र्याशिरः (त्रिऽआशिरः) with their triple infusions, V.27.5; the delight extended from existence is typified by the honey wine of Soma; it is mixed with the milk, the curds and. the grain, the milk being tha of the luminous cows, the curds the fixation of their yield in the intellectual mind, and the grain the formation of the light in the force of the physical mind These symbolic senses are indicated by thedouble meaning of the wores used,—*Go*, *Dadhi*, *Yava*.
त्रिः triply, X.87.11; thrice, I.72.6; IV.1.16; IV.12.1; VII.11.3.
त्रितः Trita, or, the triple born from the all-pervading substance, X.46.3; X.46.6; Trita, the triple one, V.9.4.
त्रितं warrior of the triple world, or Trita, the warrior, X.115.4.
त्रिधा triply, II.3.10.
त्रिधातुः triple law of working, VII.5.4; VIII.72.9; VIII. 102.14.
त्रिधातुना with triple, VIII.40.12.
त्रिधातूनि of three kinds, VIII.39.9.
त्रिपस्त्यं dweller in the triple abode, VIII.39.8.

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त्रिऽवरूथः dweller in the triple abode, VIII.39.8; the triple armour of defence, VI.15.9.
त्रिवरूथेन with a triple armour, V.4.8.
त्रिविष्टि thrice, IV.6.4; IV.15.4.
त्रिवृत् triple, I.140.2.
त्रिवृता with triple, VIII.72.8.
त्रिंशतं त्रीन् thirtythree, III.6.9.
त्रिंशतं thirty, III.6.9.
त्रिषु in three, II.3.7.
त्रिषधस्थः one with triple session, VI.12.2.
त्रिषधस्थे in the triple world of his session, V.11.2.
त्रिऽसधस्थ o holder of the triple session, VI.8.7;
triple world of session, V.4.8;
o holder of the triple world of thy session, V.4.8.
त्री three, III.20.2.
त्रीणि three, III.14.3; VIII.39.9.
त्रीन् three, VIII.39.9.
त्रेधा triple, X.45.2; X.87.10.
त्रैवृष्णः son of the triple bull, V.27.1; the triple bull is Indra, lord of the three luminous realms of Swar, the Divine Mind, Tryaruna, Trasadasyu is the half-god man turned into the Indra type; therefore he is described by all the usual epithets of Indra, Asura, Satpati, Maghavan. The triple dawn is the dawn of these three realms in the human mentality.
त्वचम् skin, X.87.5.
त्वद्रिक् turned towards thee, V.3.12.
त्वत् (than) thou, X.91.8; of thee, VII.5.3; thy, V.25.7; from thee, IV.11.3; VI.7.3.

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त्वम् thou, IV.3.4; IV.3.5; VI.1.1; X.1.4; X.2.1; X.4.1; X.4.4; X.8.4; X.110.1; X.21.6; X.110.3.

त्वया by thee, I.36.4; IV.4.14.

त्वया सह in thy companionship, X.45.11.

त्वष्टः o maker of forms, V.5.9; X.70.9; divine maker of forms, VII.2.9.

त्वष्टा form-maker, VIII.102.8; X.2.7; X.46.9; Twashtri that fashions, II.1.5.

त्वष्टां the maker, II.3.9.

त्वष्टारम् maker of forms, X.110.9.

त्वा of thee, V.4.10; thee, III.27.10; V.2.8; VII.4.6; from thee, VII.16.4; to thee, VII.4.9; X.1.4; X.2.7; X.4.2; X.4.3; X.45.3; X.46.10.

त्वा-ऊताः protected by thee, V.3.6; safe-guarded by thee or upheld by thee, I.73.9; III.19.3; protectde by thee, IV.4.14; in thy guard, VI.1.9; they whom thou guardest, VI.16.27.

त्वादातं given by thee, V.7.10.

त्वादूतासः those who have thee for their messenger, II.10.6; V.6.8.

त्वाम् to thee, III.17.4; V.11.6; VII.8.7; X.21.2,6,5.

त्वांऽकामया that longs for thee, VIII.11.7.

त्वायवः they who desire thee, X.91.9.

त्वाया with thee, IV.2.6.

त्वावृधेभिः by those who grow by thee, or, who make thee grow in them, X.69.9.

त्वाष्ट्रं force of formation, III.7.4.

त्विषः energies of flame, VIII.43.3.

त्विषिः fury of blaze, V.8.5; flaming energy, I.71.5.

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त्वे in thee, I.36.5; V.10.2; VII.1.21; VII.4.4; VII.5.6; VII.8.5; VIII.19.8; VIII.44.28; VIII.103.5; X.69.8; for thee, in thee, III.19.4; V.3.1; upon thee, II.5.8.

त्वेषः splendour, I.66.3; I.70.6; vivid radiance, II.9.1; blazing, VI.3.8.

त्वेषप्रतीका with its keen burning front, I.66.4.

त्वेषं brilliant, III.26.5; VIII.40.10; VIII.74.10; keen burning, V.8.6.

त्वेषासः impetuous, I.36.20; IV.6.10.

दंष्ट्राः tusks, X.87.3.

दंसः work, I.69.4.

दंसना action, III.9.7.

दंसनाभ्यः out of the actions, III.3.11; or detached from the actions, III.3.11.

दक्षते for one who is skilful, VII.16.6.

दक्षः the understanding mind, III.14.7.

दक्षं discernment, VI.16.17; thought, skill in the occult working, IV.3.13.

दक्षसे for discernment, II.1.11.

दक्षस्य of the understanding, III.21.9; V.16.2; V.18.2; X.5.7; of the judgment, V.10.2; of a discerning knowledge, V.20.3; of discernment, IV.10.2; of the discerning mind, VI.15.3.

दक्षाय for right understanding, X.3.1.

दक्षाय्यः all-discerning, VII.1.2; one full of discerning mind, II.4.3.

दक्षिणा goddess of understanding, V.1.3.

दक्षिणाभिः by the light of discernment, VIII.39.5.

दक्षिणावद्भिः by those who have the intuitive judgment, X.69.8.

दक्षिणावाट् carrying the understanding, III.6.1.

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दक्षैः in (thy) judgments, X.91.3; by discernings, I.68.4.
दग्धा consumer, burner, V.9.4.
दंता with tusks, X.115.2.
दत्त give (imp.), X.51.8.
ददत् may he give, V.27.4.
ददतः givers, I.73.5.
ददर्श saw, IV.13.5; X.51.2.
ददाति gives, V.2.1; V.6.3; V.27.2; VI.14.2; X.80.1.
ददातु may (he) give, VIII.71.13.
ददातु (परा-) betray, X.87.18.
ददानः giving, V.2.3.
ददाश has given, I.36.4; VI.3.2.
ददाशत् gives, VI.5.5.
ददाशति he gives, III.10.3.
ददाशुः have given, IV.8.5.
ददाशुषे to the man who has given, II.8.2.
ददुः have given, V.18.5.
ददुषाम् of those who have given, VI.8.7.
ददृवांसः rent, IV.1.14.
ददृशानः becoming visible, I.127.11; seen, X.3.6.
ददृशानं becomes visible, IV.7.10.
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पतंगान् winged (sparks), IV.4.2.
पततः who fall upon, VI.4.5.
पतंतः flying, X.80.5.
पतंतं flying, X.87.6.
पतंति rush, IV.4.2.
पतयः masters, VII.4.7; VIII.40.12; lords, VII.8.3.
पतयतः (वि-) they range wide (dual), VI.9.6.
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पतरं the guardian, the lord, II.2.4.

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पतिः the lord, I.68.4; III.7.3; VII.5.5; VIII.44.16; VIII.75.4; husband, I.66.4; master, V.12.3; VIII.19.37
पतिजुष्टा beloved of her lord, I.73.3.
पतिभ्यः for lords, X.110.5.
पतिं the master, II.9.5.
पतिरिपः who harm their husbands, IV.5.5.
पते O master, II.1.3; V.6.5; V.6.9.
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पत्नीवतः with wives, III.6.9.
पत्नीवंतः with their wives, I.72.5.
पत्मन् path, in the path, V.5.7; X.8.3; in the march, VI.4.6.
पत्मना with (his) running, VI.3.7.
पत्यते travels (he), VIII.102.9; walks on the way, VI.13.4.
पत्यसे thou travellest, VI.2.1.
पत्ये for the lord, IV.3.2; X.91.13.
पत्वतीं travelling, I.140.12.
पत्वते for (this) traveller, I.140.9.
पत्वभिः with tramplings, V.6.7.
पत्सुतः under his feet, VIII.43.6.
पथः path, VII.4.7; X.51.5; X.110.2; tracks, VI.16.3.
पथा on the path, II.4.6; V.10.1; X.70.2.
पथां of the ways, X.5.6.
पथिभिः on the paths, X.87.6.
पथिषु on the paths, V.7.5.
पथीनां with all its paths, V.1.11.
पथ्याः along (thy) paths, III.12.7; VII.7.2.
पथ्याभिः by the paths, III.14.3.
पथ्याम् to the path, X.80.6.
पदं abode, VIII.102.14; seat, II.10.1; III.5.5; IV.5.3;

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x.5.1; x.5.2; plane, iv.5.5; iv.5.8; v.15.5; vi.1.4; vii.72.18; step, v.3.3.

पदवीः the paths, iii.5.1.

पदव्यः on his track, i.72.2.

पदानि footsteps, i.67.3; planes, x.8.4.

पदि by the foot, iv.12.6.

पदे in the seat, viii.23.9; x.1.6; x.70.1; in the plane, i.72.2; i.72.4; x.91.4.

पदैः by his track, x.46.2; by footsteps, i.65.1.

पद्यते (अव-) sinks, iv.13.5.

पनय set (it) to work (imp.) v.20.1.

पनंत (आ-) they chant or labour, ii.4.5.

पनयंत (they who) work out, vii.1.10; set to work, iii.6.7.

पनयंति they praise, vi.4.3; they chant aloud, vi.12.5.

पनिष्ठम् powerful to act or most admirable, iii.1.13.

पनीयसी more effective in its labour, v.6.4.

पन्थाम् the path, i.127.6; x.2.3; x.2.7.

पन्यंपन्यं each of them wonderful, viii.74.10.

पन्यांसं the wonderful or, the great doer, viii.74.3.

पन्वा by (their) toil or, by their chant, i.65.2.

पप्रथानः (while) growing wide, v.15.4.

पप्रथे spread (wide), x.69.2.

पप्रौ (आ-) has filled, vi.10.4.

पयः milk, i.66.1; x.1.3; x.87.17.

पयसा with the draught, iv.3.9; with milk, iv.3.10.

पयस्वती full of milk, ii.3.6.

पयांसि streams, x.11.1.

परः beyond, v.17.2; viii.72.3; one highest beyond, vi.9.2; supreme, v.3.5.

परःऽगव्यूति (परोगव्यूति) far beyond the pastures of our herds, viii.60.20.

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परःऽपाः protector, thou who takest us to the other side, II.9.2; protector to take us to the other side, II.9.6.
परं the higher, X.87.3; supreme, I.140.8.
परमं supreme, X.45.2.
परमस्य of the supreme, IV.12.3.
परमाणि supreme (planes or names), IV.1.16.
परमात् from the supreme, VIII.11.7.
परमे in the supreme, I.72.2; II.9.3; IV.5.10; V.15.2; VI.8.2; VII.5.7; X.5.7.
परशुः a battle axe, I.127.3; an axe, VI.3.4.
परशुं axe, IV.6.8.
परस्मात् from the upper, VII.6.7.
परस्य of the foe, X.115.5; of the enemy, III.18.2.
परस्य of the supreme, the beyond, VI.15.3.
परस्याः of the supreme, VIII.75.15; X.187.2.
परा away (from us), X.87.14; X.87.15; back, V.3.12.
पराणि supreme, X.5.2.
परा दाः deliver (us), VII.1.19.
परायन् going beyond (them), X.45.6.
परावतः from the supreme beyond, I.73.6;VI.8.4; from the beyond, III.9.5; X.187.2; from the upper kingdoms, I.36.18.
परासः supreme, IV.2.16.
परि round, about, I.140.9; II.1.1; IV.3.11; IV.6.4; IV.15.2. over, X.45.1; all around, V.18.4; VII.1.11; VII.3.7; wholly, VI.1.9.
परिऽअपश्यत् (पर्यपश्यत्) saw everywhere, X.51.2. saw all round.
परि-अभवत् his presence is around (lit. he has become), II.5.3.
परि-अश्नोतु reach us and move round, IV.9.8.

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परि(एति-) (पर्येति) round (him) moves, VII.1.16, encompasses all, X.6.1.
परिऽकृतः (परिष्कृतः) perfected, VIII.39.9.
परिक्षिता who dwell encompassing all, III.7.1.
परि-चरतः (both) circle around (परि all round चरतः move) X.12.7.
परि-चरंति (they) serve, I.127.9; move around, III.7.2; VII.1.15.
परिजभ्राणः encompassing (us), I.140.10.
परि-जिगासि thou encompassest, V.15.4.
परिज्मने to the all-pervading, IV.3.6.
परिज्मनः pervading, III.2.9.
परिज्मा pervading everywhere, VI.13.2; VII.13.3; far-spreading, VI.2.8.
परिज्मानः that run over all quarters, V.10.5.
परिज्मानं all-pervading, that which goes round, VIII.72.10.
परिज्मानम् इव who encircles all, I.127.2.
परि-द्वेषसः from the hostile (being), VIII.75.9.
परि-नीयते borne round, IV.9.3; led around, IV.15.1.
परि-पप्रथे he has spread (around), VI.7.7.
परिपश्य see everywhere, X.87.10.
परिपातु protect (me) on all sides, protection be around, X.11.2.
परि-पासि thou didst guard, VII.5.7.
परि-बभूवतुः have become around (him), V.16.4.
परिबाधः obstructions that besiege, V.2.10.
परिभुवत् envelops, I.68.1.
परिभूषथः encompass, III.12.9.
परिभूः on every side, I.1.4; one who encompasses, V.13.6; encompassing, X.12.2.
परिभूतमं all-embracing, X.91.8.

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परियन् circling, going round, X.122.6; encompassing, X.122.3.
परिवरत् surround, IV.2.9.
परिवीतः all-encompassing, X.46.6; wide-extended, IV.3.2; spread everywhere, X.6.1.
परिषिक्तं poured on all sides, IV.1.19.
परिष्टिः encompassing, I.65.2.
परिसदन्तः surrounding, IV.2.17.
परि–सदाम sit around (may we—let us), VII.4.6.
परिसद्यं to be rejected, VII.4.7.
परिसंतं (who) is all around, I.72.2; all round, surroundng, III.5.10; encircled IV.1.15.
परिस्थात् beseige, III.15.6.
परिस्थुः stand around (they), V.15.3.
परिस्नुतः wide-flowing, VIII.39.10.
परिऽह्वृत् hurting around, VI.4.5.
परीणसम् enclosing, III.24.5.
परीणसः wide-moving, VIII.84.7.
परीणसाः pervading on every side, V.10.1.
परुषाः strong, V.27.5.
परुष्णि Parushni, VIII.74.15.
पर्जन्यक्रंद्यं which has the cry of the rain, VIII.102.5.
पर्तृभिः fortresses of rescue, VII.16.10.
पर्वतानाम् of the mountains, III.5.4.
पर्वत्या of the mountain, X.69.6.
पर्वभिः in every member, X.79.7.
पर्वशः limb by limb, X.79.6.
पर्वाणि limbs, X.87.5.
पर्षत् may (he) carry, III.20.4. may (he) carry (us), X.187.1.

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पर्षति (he) ferries (us) beyond the surge, V.25.1.
पर्षि (thou) carriest beyond, II.7.2.; VI.4.8. (thou) carriest, VIII.103.7.
पर्षि(अति-) carry (us) through, V.4.9.
पलिक्नीः grey with age, V.2.4.
पलितः hoary old, X.4.5.
पवते is streaming, VI.8.1.
पवन्ते (they) stream, X.3.5; (they) strain out, VI.10.2.
पवित्रैः with or by the filters, III.26.8.
पव्या with the thunderbolt, VI.8.5.
पशवः animals, III.9.7.
पशुः animal, X.4.3; beast, II.4.7; V.7.7; V.9.4; the cow of vision, V.7.10; X.46.2; cow, I.65.5.
पशुना on or with cattle, X.87.16.
पशुपाः guardians of the herds, IV.6.4.
पशुषे to one who has vision, I.127.10.
पशून् herds, I.72.6; cattle, VII.13.3.
पश्चा behind, IV.1.18.
पश्चात् from behind, X.3.3; X.87.20.
पश्यत behold (imp.), VI.9.4.
पश्यति sees (them) wholly on all sides, X.188.4.
पश्यन्ति see (they), V.2.1.
पश्यन् who sees (lit. seeing), VI.9.3.
पश्यंतः they saw, IV.4.13.
पश्यसि thou seest, X.87.6; X.87.12.
पश्वः herds of vision, V.2.5; VI.13.5; herds, IV.6.3; VI.1.12; of the cow of vision, I.67.3.
पश्वयंत्रासः drivers of the herd, IV.1.14; literally, "having he control over the animal or animals, or the instruments of control, IV.1.14.
पश्वा with the cow of vision, I.65.1.

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पस्त्यासु in the homesteads, X.46.6; in the rivers; or in our habitations, IV.1.11.
पाकः immature, X.7.6; ignorant, III.9.7.
पाकऽत्रा in the ignorance or in the ignorant, X.2.5.
पाकाय from, or to, the ignorant, IV.5.2.
पाजः might, strength, VII.3.4; VII.10.1; massive strength, III.14.1; mass, IV.4.1; V.1.2.
पाजसा by the wide mass of strength, III.15.1.
पात guard (imp.), VII.3.10; VII.4.10; X.122.8.
पातं protect, VIII.40.12.
पातम् drink (imp.), III.12.1; III.12.2.
पाति guards, III.5.5; IV.13.5; IV.5.8; X.1.3.
पातु may (he) protect, X.87.1; may (he) guard, V.15.5.
पात्रं a vessel (of the oblation), VI.7.1.
पात्रा vessels, VIII.103.6.
पाथः journeyings, X.70.9; goal of the journeying, X.70.10; X.110.10; path; way, II.2.4; II.3.9; VI.15.12; VII.4.9; VII.5.7.
पाथ्यः वृषा the bull of the paths, VI.16.15.
पांति keep or guard, V.12.4; V.18.4; V.12.6; V.19.2.
पान्तु may they guard, II.3.8; IV.4.12.
पापत्वाय to sinfulness, VIII.19.26.
पापया by guilt (plagued by guilt), VIII.19.26.
पापासः sinful, IV.5.5.
पायवः guardians, V.12.4; guardian powers, IV.4.12.
पायुः guardian, II.1.7; VIII.60.19; protector, II.2.4; IV.2.6; IV.4.3.
पायुम् protector, VI.15.8.
पायुभिः by the rescuers, VIII.60.8.
पायोः all protecting; of the protector, III.15.4.
पारं the other shore, VIII.19.34.

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पारयात् shall carry across (the births), I.140.2.
पारे further shore, X.187.5.
पार्थिवा earthly (things), VI.16.20; earth-space, V.8.7.
पार्थिवानि earthly, VI.6.6.
पावक O purifying flame, VII.1.8; VII.3.9; VII.9.1; VIII.74.11; X.45.7; X.46.4; purifier, II.3.1; V.4.7; V.23.4; V.26.1; purifying fire, IV.5.6; V.7.4; VI.2.6; X.46.7; X.46.8; purifying, IV.6.7.
पावकं purifying flame, V.4.3; VI.1.8; that makes pure, VI.15.7.
पावकया with the purifying, VI.11.2; with or by that which makes pure, VI.15.5.
पावकवर्चाः purifying flame energy; purifying (is) thy flaming energy, X.140.2.
पावकशोचिषं fire with its purifying light, VIII.102.11; X.21.1. one with purifying light, V.22.1; fire of the purifying light, VIII.43.21; with purifying flame, IV.7.5.
पावकशोचे purifying light, III.2.6; light that maketh pure, VI.15.14.
पाशान् cords of bondage, V.2.7.
पासि guardest, II.1.6; II.1.9; V.3.3.
पाहि guard; protect, I.67.3; III.20.2; IV.4.15; V.4.6; V.4.8; V.17.5; VII.4.9; VII.3.7; VII.3.8; VIII.1.13; VIII.84.13; X.12.6; X.115.9.
पाहि (नि+प्रति-) protect (us) against VIII.48.11.
पाहि(परि-) protect (us) from all sides, X.87.21.
पिंशते forms (gives form to), VIII.19.22.
पितरः fathers, I.71.2.
पितरम् father, III.27.9; X.7.3.
पितरा parents, the father and mother, III.7.1.

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parents, the father and mother, III.7.1; IV.6.7; X.12.4.

पितरौ इव as father and mother, III.18.1.

पिता father, V.3.10.

पिता इव as the father, I.1.9.

पितुः the father, I.140.3; note : explanation : Heaven and Earth, Mind and Body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following their divine Force, which is born to their activities; "Kupaya" is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.

पितुः of a father, I.68.5; I.127.8; VIII.75.15; X.3.2; from a father, I.70.5; IV.4.11.

पितुऽभृतः those who bear the draught, X.1.4.

पितुमतीऽइव full of wine, or well-stored with food, IV.1.8.

पितूनां of the draughts of wine, I.69.2; V.7.6.

पितृऽभ्यः to (his) fathers, II.5.1.

पितृभ्यां from the parents, III.7.6; of the parents, III.7.6.

पितृऽयानम् the journey of the fathers, X.2.7.

पितृवत् even as by my father, VIII.40.12.

पितृवित्तः ancestral wealth, I.73.1.

पितृवित्तस्य of the treasure gained by our fathers, I.73.9.

पितेव as the father, X.69.10.

पित्रे for the father, I.71.5; to the father, V.2.1.

पित्रोः of the father and mother, III.5.8; VII.6.6; X.8.3; of the parents, IV.5.10; for the father and mother, I.140.7.

पित्र्याणि ancient, I.71.10.

पित्र्यासः our forefathers, VII.1.9.

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पिन्वसि (thou) nourishest, VII.5.8.
पिन्वस्व nourish us, III.3.7.
पिपर्षि (thou) carriest safe, V.4.6; bringest safe, VI.15.11.
पिपृतम् fill (full), III.26.9.
पिपृहि bring safe, VII.16.10.
पिपेश has formed, I.68.5.
पिप्युषीं nourishing, VIII.72.16.
पिप्रयः (आ-) fill (us), II.6.8.
पिप्रयत् may (he) satisfy (us), VIII.39.9; gladness, VII.17.4.
पिप्रयस्व gladden, VIII.11.10.
पिप्रीषति seeks to please, IV.4.7.
पिप्रीहि satisfy, X.2.1.
पिबन्तु may (they) drink, X.87.18.
पिशंगरूपः one of golden-red form, II.3.9.
पिस्पृशः give touch, VI.15.18.
पीपयंत have fed us (with their milk), I.73.6.
पीपरः carry beyond, IV.2.8.
पीपाय has nourished, II.2.9; nourishes, IV.3.9. is fed, VI.10.3.
पीप्यानाः nourished with overflowing, III.1.10.
पीयूषम् nectar, X.87.17.
पुंसः of the male, VII.6.1.
पुत्रः a son, X.140.2.
पुत्रं the son, V.9.4; V.11.6; V.25.5; X.1.7; X.69.10; or the son of the sacrifice, is a constant image in the Veda. Here it is the godhead himself, Agni, who gives himself as a son to man, a *son* who delivers his father. Agni is also the *war-horse* and the steed of the journey, the white-horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging.

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पुत्राः sons, I.68.5.
पुत्रिणं in which is the son, V.4.11.
पुत्रैः with (her) sons, I.72.9.
पुनः again, I.140.7; VII.4.8; VIII.43.9; VIII.72.1; X.1.4; but, VIII.43.7.
पुनती purifying, IV.5.7.
पुनानः purifying, VII.9.2.
पुनानाः they who purify, II.3.5.
पुपूर्याः (उत्-) may (thou) carry (us) high beyond, V.6.9.
पुमान् male, IV.3.10.
पुमांसम् the male, III.29.13.
पुरः in front, IV.7.9; V.16.1; V.2.1; V.28.2; VI.15.7; VI.10.1; VII.5.3; VIII.44.2; X.20.5; X.140.6.
पुरः cities, III.18.4.
पुरःऽएता one who moves in front, III.11.5.
पुरःऽसदः sitting in our front, I.73.3.
पुरःऽहितः priest set in front, X.1.6; vicar priest, X.150.4; placed in front, III.11.1.
पुरं fortress, X.87.22; city-fortified, V.19.2.
पुरंऽदरं shatterer of the cities (all), VI.16.14.
पुरंदरस्य of one who rends the cities, VII.6.2.
पुरंऽधि to the many-thoughted goddess, or, to her who is the tenant of the city, VII.9.6; the tenant of the city, or, the many-thoughted, X.30.1.
पुरंऽध्या the goddess tenant, of the house or of the city city (instrumental), II.1.3; the goddess of many thoughts, II.1.3.
पुरस्तात् from the front, III.27.7; X.87.20.
पुरा before; from of old, I.71.10; IV.3.1; VIII.44.30; VIII.75.16.
पुराजाः (who was) born from of old, X.5.5.

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पुराणवत् as of old, VIII.40.6.
पुराम् of the cities, X.46.5.
पुरिऽइव (like one) in the city, VI.2.7.
पुरीष्यासः that dwell in the waters, III.22.4.
पुरु many, V.2.4; V.9.4; V.17.1; VIII.23.27. VIII.60.14. multitude of, V.23.3; VI.16.5; multiple, V.3.4.
पुरुऽअनीक one with many flame-forces, forms of flames, VI.5.2; VI.10.2; one possessing many flame-forces, forms of flame, VI.10.2.
पुरुक्षुः possessor of much store of riches, X.7.4; housing a multitude of (riches), I.68.5.
पुरुक्षुं wide, VII.5.9.
पुरुक्षो giver of the manifold plenty, III.25.2.
पुरुऽचंद्रं with (his) many delights, V.8.1; manifold in delights, III.25.3.
पुरुचंद्रस्य of many delights, II.2.12.
पुरुऽचेतनः conscious with a multiple knowledge; who awakens to multiple knowledge, VI.16.19.
पुरुऽतमः full of the multitudes, VI.6.2.
पुरुतमं in (his) multitudes, VIII.102.7.
पुरुत्रा in many planes, X.45.2; in many parts, I.70.5; in many places, X.80.4; in many lands, VII.1.9; VII.1.16; VIII.11.8; VIII.43.21.
पुरुदंसं many-actioned, III.1.23.
पुरुदुहः full of harms, III.18.1.
पुरुधप्रतीकः with many diverse faces, III.7.5.
पुरुधा in many ways, VI.1.13; in multitude of its kind, IV.2.19.
पुरुनिःस्थः manifold in his fixed knowledge, V.1.6.
पुरुनीथा many (are) roads of approach, VII.9.6.
पुरुपेशसम् with or in many forms, III.3.6.

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पुरुपेशासु in beings of different forms, II.10.3.
पुरुप्रशस्तः widely proclaimed, VIII.103.12; manifoldly expressed, I.73.2.
पुरुप्रशस्तं widely proclaimed, VIII.71.10.
पुरुप्रियः one with the multitude of delightful things, V.18.1.
पुरुप्रियं one in whom are many things dear, I.12.2; VIII.43.31; in whom are many pleasant things, VIII.74.1.
पुरुभोजसं that which gives many enjoyments, VII.9.2.
पुरुमीळ्ह O Purumilha ! VIII.71.14.
पुरुरूपः taking many forms, V.8.5.
पुरुरूपं of many forms, II.2.9; V.8.2; VIII.60.18.
पुरुऽवसुः great is whose multitude of riches, II.1.5.
पुरुवसुं master of many riches, VIII.71.10.
पुरुवसो O thou of the many riches, VIII.103.5.
पुरुऽवाजाभिः by those that are packed with the plenitudes, VI.10.5.
पुरुऽवार O thou of many blessings, II.2.2; VI.1.13;
पुरुवारः full of many boons, IV.2.20; IV.5.15; one whose gifts are many, VI.5.1.
पुरुऽवारं rich in blessings, VI.15.7.
पुरुवीरं in which are many strengths, VIII.71.6. hero-keepers, VI.6.7.
पुरुवेपसं of many illuminations, VIII.44.26.
पुरुषत्रा in our humanity, IV.12.4.
पुरुषम् soul, X.51.8.
पुरुस्तुत O thou lauded by many voices, V.8.5.
पुरुस्पृहः one with many longings, VIII.23.27; one who holds the multitudes of desires, IV.8.7; V.7.6; one with many desires, X.46.10.

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पुरुस्पृहं full of many longed for things, packed with many desires, II.7.1.
पुरुहूते called by many, VII.2.6.
पुरूणां of many, I.36.1.
पुरूणि multitude of, X.80.2; many, I.72.1; III.15.5; I.127.4.
पुरः cities, VI.16.39.
पुरोगाः (the leader) who goes in front, X.110.11.
पुरोयावानं one who goes in front, VIII.84.8.
पुरोहितः see (पुरऽहितः)
पुरोहितम् (पुरःऽहितम्) vicar of the sacrifice, I.1.1; X.122.4. representative priest, V.11.2.
पुरोहितौ vicars, X.70.7.
पुष्करात् from Pushkara, from, or of, the lotus, VI.16.13.
पुष्करे in the lotus, VIII.72.11.
पुष्टिः thriving, I.65.3; growth, II.4.4.
पुष्टि the growth, V.10.3.
पुष्टिमत् bringing growth, III.1.7.
पुष्टिभराय (to) bringer of increase, IV.3.7.
पुष्यतः nourished (which are nourished by), X.91.3.
पुष्यति nourishes, X.79.5; increases, VI.2.5; grows, III.10.3
पुष्यते to that which feeds on (them), X.11.5.
पुष्यन् grows, IV.12.2.
पुष्यंतः they who increase, IV.8.5.
पुष्यंति (प्र-) nurse, V.6.6.
पुष्यसि (thou) nurturest, VI.2.1; (thou) increasest, V.26.6.
पुष्यसे that they must grow; for the growing, VI.13.5.
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पूतदक्षसा those who have purified judgment VIII.23.30
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पूरवे to men X.4.1; on men VII.5.3.
पूरुं man VII.8.4.
पूर्णां full VII.16.11.
पूर्तं the fullness (of treasures) VI.16.18.
पूर्ति satisfactions of fullness VI.13.6.
पूर्धि complete (imp) I.36.12.
पूर्भिः by cities VII.16.10; with cities; VII.3.7.
पूर्वः before III.17.5; one who precedes V.3.5. supreme VII.6.3; X.87.7.
पूर्वथा as of old III.29.1.
पूर्वम् of old X.69.4.
पूर्ववत् as of old, III.2.12.
पूर्वस्य supreme (of) X.20.7; former (gen) II.4.8.
पूर्वीः many I.70.1; V.2.2; V.12.2; V.27.3. VIII.40.9; X.46. 10; manifold III.20.3; ancient VII.2.5.
पूर्वे original (in the) X.5.7; ancient X.51.6; X.191.2; of old V.25.2.
पूर्व्यः ancient VIII.75.1; supreme II.2.9.
पूर्व्यं ancient V.8.2; VIII.102.10; the ancient one V.20. 3; VIII.19.2; ancient and supreme VIII.39.8; supreme VIII.60.2; first and supreme; supreme ancient III.10.5; III.14.3; IV.5.9.
पूर्व्या ancient VII.6.2.
पूर्व्याणि the ancient things VI.4.3.
पूर्व्याय for the ancient one V.15.1; V.15.3.
पूषणस्य of all-fostering sun X.5.5.
पूषा Pushan II.1.6.
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पृक्षप्रयजः opulently bringing satisfaction III.7.10.
पृक्षस्य of one who fills (the world) VI.8.1.
पृक्षासः pleasures III.4.7.
पृच्छमानः questioning VII.1.23.
पृच्छामि (I) ask X.79.6.
पृच्छ्यमानः asked IV.5.11; (thou art) questioned IV.3.8.
पृणक्षि thou satest (joined to the fruits) X.140.4; (thou) fillest VI.15.11; joinest together X.140.2.
पृणते to one who satisfies (him) with gifts X.122.4.
पृणध्वं fill (imp) VII.16.11.
पृणंतं who bestows—one who bestows X.122.4.
पृणंति they fill V.11.5; VI.4.7.
पृणाति may make full or fill X.2.4.
पृणीतन fill full V.5.5.
पृतनायून् the hostile army, III.1.16; Those who battle (against us) VII.1.13; X.69.6.
पृतनाषाट् conqueror in the battle III.29.9.
पृतनासहं that which overcomes armies; V.23.2.
पृतनासु with battles III.16.2; VII.8.4; VIII.60.12; X.87.19.
पृतन्यतः those who battle against us, VIII.40.7; those that are embattled against (us) II.8.6.
पृतन्यून् those that make battle against him VII.6.4.
पृत्सु in (our) battles V.9.7; V.10.7; V.16.5; V.17.5.
पृत्सुतीः battle-hosts V.4.1.
पृथक् far apart X.91.7; each, in its separate power VIII.43.18.
पृथिवी earth I.63.3; I.72.9; I.73.3; VII.5.4; VII.7.5; X.46.9; X.91.3.
पृथिवीं The Earth VIII.103.2.
पृथिव्याः of the earth; earth's I.65.4; VII.5.1; VII.6.7;

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VII.7.2; VIII.44.16; X.1.6; X.7.1; X.46.8; X.110.4. for the earth III.17.2.

पृथिव्यां in the earth; on the earth; over the earth VII.3.4; VII.5.2; VII.8.2; on earth. VI.1.5; VI.5.11.

पृथिव्यै to earth. IV.3.5.

पृथु wide II.1.12; IV.1.13; V.12.6; VI.5.8; VII.10.1; X.156.3.

पृथुना with wide (mass) III.15.1.

पृथुपाजाः wide in his might III.2.11; III.27.5.

पृथुपाजसे for one wide in might III.3.1.

पृथुप्रगानं wide in its approach III.5.7.

पृथुबुध्नः with a wide foundation IV.2.5.

पृथूनि things (that are) wide VI.6.2.

पृथ्वी the earth I.65.3.

पृथ्वीं wide IV.4.1; the wideness of earth VI.12.5.

पृशन्यः one close in touch I.71.5.

पृश्निः dappled IV.3.10.

पृश्नेः of the dappled IV.5.7; the dappled Mother's, VI.6.4.

पृश्न्याः of the dappled Mother II.2.4.

पृषत्ऽअश्वासः having dappled horses III.26.6.

पृषतीः mares (dappled) III.26.4.

पृषत्ऽवत् speckled VII.2.4.

पृष्टबंधो O builder of the levels III.20.3.

पृष्टीः from behind X.87.10.

पृष्ठं layer, plane IV.5.6.

पृष्ठा इव straight thing IV.2.11; as if to wide levels V.7.5.

पृष्ठचेन of the heights IV.3.9.

पेशः a shape II.3.6; vide **पुरुपेशासु**

पेशनानि forms X.1.6.

पेषी compressed into form V.2.2.

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पोता purifying priest II.5.2; IV.9.3; VII.16.5.
पोत्रम् purification II.1.2; X.2.2; X.91.10.
पोषं increase I.1.3; increasing X.122.8.
पोषयत् may he foster (us) V.9.7.
पोषयित्नु cause of our growth III.4.9.
पोषे in (they) fostering V.5.9.
पौरुकुत्स्यः son of the master of wide vision VIII.19.36.
पौरुषेयः mortal VIII.71.2.
पौरुषेयीं human VII.4.3.
पौरुषेयेण of the human being, X.87.16.
प्र in front V.10.1; (goes) forward X.4.5; X.11.7; forward (imp), move towards X.70.9; foreard III.27.1; I; IV.1.1; IV.3.12; V.1.7.
प्र-अजानन् knew I.72.10.
प्र-आर्त come forth IV.1.12.
प्र-अवतु may (they) cherish I.127.2.
प्रऽअवीः becomes manifest IV.9.2.
प्र-अवासयत् settled dwelling III.7.3.
प्रऽअविता protector III.21.3; I.12.8.
प्र-अशान taste (imp.) III.21.1.
प्र-असि thou precedest V.1.8.
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प्र-आवत् protects I.36.17.
प्र इत् ऊं वोचत् declare that IV.5.3.
प्र-इर्यामि I mission III.19.2; I send forth X.4.1.
प्र-एतु let (it) march forward (प्रः forward) V.22.2; V.26.8.
प्रकेतः conscious perception VII.11.1.
प्रकेतैः by perceptions of knowledge, X.7.1.
प्रगाहते he enters, I.127.4.
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प्र-चिकेत has become conscious V.19.1.

प्रऽचेतः O thinker and knower VI.13.3. o conscious thinker VII.17.5; X.87.9.

प्रऽचेतसं the thinker VIII.84.2; VIII.102.18; X.140.5; Conscious thinker IV.1.1.

प्रऽचेताः the thinker X.79.4; X.110.1; conscious thikker or knower IV.6.2; VII.4.4; VII.16.5; thinker and knower VI.14.2; One having a mind of knowledge VI.5.1.

प्रऽचोदयन् impelling III.27.7.

प्रऽचोदयन्ता impelling X.110.7.

प्रजज्ञिऽवान् he has been born, III.2.11.

प्रऽजननम् bringing to birth III.29.1.

प्रजभ्रिरे bore impetuously I.72.4.

प्रऽजया with progeny X.80.3.

प्रऽजाः progeny born I.67.5.

प्रऽजातः art born I.69.1.

प्रऽजानन् (thou) hast known X.91.4; knowing or with knowledge II.3.10.

प्रऽजाभिः by the children of my works V.4.10; By the children VI.4.16.

प्रऽजां issue (of our words) II.3.9.

प्र-जायंते are born V.19.1.

प्रजाऽवत् that with issue VI.16.36.

प्रजाऽवतः full of offspring III.16.3; III.16.6; VIII.23.27.

प्रजाऽवतीषु where there is good progeny VII.1.11.

प्रजाऽवंतः with its issue, having the issue II.2.12.

प्रऽतरणः one that carries us to the end of our way II.1.12.

प्रणयंत lead, X.4.5.

प्रऽनीतिः(प्रणीतिः) guidance X.69.1.

प्रऽनीतौ (प्रणीतौ) in the leading of (the two) III.15.1.

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प्रणेता (प्रऽनेता) leader II.9.2; VIII.19.37.
प्रतरं farther beyond X.79.3; carry forward IV.12.6.
प्रतवसे to the most forceful IV.3.6;
प्रति against VII.15.13; II.3.2; each and each II.3.2; towards VII.1.18; in front; I.127.10; IV.4.4; IV.4.5; IV.4.15; IV.13.1; into VII.9.4; fronting III.5.1; IV.14.1 every IV.12.2; out IV.3.14; answering V.2.11.
प्रतिऽर्धिम् half of each X.1.5.
प्रतिऽइतये for approaching in front, for going against I.36.20.
प्रतिचक्षि thou showest thy light VII.3.6.
प्रतिरेम carry further; carry beyond III.17.2.
प्र-तिरंत have gone forward; VII.7.6.
प्र-तिरसि carriest forward IV.6.1.
प्रति-धृषे too keen to gaze at VIII.60.13; VIII.60.14; one that cannot be challenged by gaze.
प्रति-पत्यसे thou comest; thou movest to, II.1.8.
प्रति प्रतीचीः that comes up against III.18.1.
प्रतिब्रवः reply, answer IV.3.8.
प्रति स्म do thou oppose I.12.5.
प्रति हर्य take joy in (प्रति in, towards) X.70.1.
प्रति हर्यते one who is glad in his response; glad is thy response VIII.43.2; lowing in glad response VIII.43.17.
प्रतीकं front VII.3.6; VII.8.1.
प्रतीचः who confront (us) X.87.4.
प्रतीचीः fronting IV.3.2.
प्रतीचीं turned to meet him V.12.1.
प्रतीत्येन by dependence on belief IV.5.14.
प्रतीव्यं all that faces (him) VIII.39.5; one who fronts VIII.23.1.

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प्रत्नः ancient II.7.6; VIII.11.10; X.4.1.
प्रत्नथा as of old V.8.5; As ancient days III.2.12.
प्रत्नं ancient I.36.4; VIII.44.7; X.7.5; the ancient one V.8.1.
प्रत्नऽवत् like the old IV.16.21.
प्रत्नाय to the ancient one, X.91.13.
प्रत्नासः the ancient ones IV.2.16; V.8.1.
प्रत्नेन by the ancient VIII.44.12.
प्रत्नेभिः ancient (with the) X.3.6.
प्रत्यङ् towards X.12.1; fronting II.3.1; in front V.28.1; X.79.5; X.87.15.
प्रत्यंचं in front X.87.17; fronting II.10.5; moves facing VII.12.1.
प्रथंतां (वि-) let them become broad extended II.3.5.
प्रथताम् (वि-) may (it) spread wide X.70.4.
प्रथते spreads X.110.4.
प्रथते(वि-) spreads wide (वि wide) X.110.4.
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प्रभरे I bring; I bear, V.15.1.

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प्रभुः Lord, VIII.11.8; VIII.43.21.
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बन्धनासः binders, V.12.4.
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बप्सत् consuming, VIII.43.7.
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बभ्राणः upbearing or upborne, III.1.8.

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बभ्रिः upbearing, III.1.12.

बभ्रूषु in the tawny ones, the cows, 'arunayah' of a later verse—knowledge in the mortal mind, I.140.6.

बभ्रे he carried, III.1.10.

बर्हिः the sacred seat, V.5.8; X.70.11; sacred grass, VI.11.5 VII.7.3; VII.17.1; seat of thy soul, V.26.8; holy seat, I.13.5; X.70.4; X.70.8; sacrificial seat, IV.9.1; VII.11.2; VIII.60.1; seat of sacred grass, X.110.4; the seat, II.3.4; alter seat, II.3.8.

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बर्हिष्ठं mightiest, III.13.1.

बर्हिष्मते for one who prepares the sacred seat, for one who has the seat of the sacred grass, V.2.12.

बर्हिसदं to one who sits on the seat of the altar, II.3.3.

बलम् strength, X.87.25.

बलाय for strength, III.18.3.

बलि offering, I.70.5; V.1.10.

बलिहृतः bringers (to him) of his taxes, VII.6.5;

बहुधा manifoldly, X.51.3; X.51.4; manifold, X.51.1; in many ways, X.51.2.

बहुभिः with many, VI.1.3.

बाधः all that opposes, VI.11.1;

बाधस्व(अपि-) repel (resist, imp.), VI.6.6;

बाधस्व(परि-) repulse on everyside;oppose, VI.16.32.

बाधस्व (वि-) press back, III.15.1.

बाधितासः those who are opposed, X.80.5.

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बाहुभ्याम् of their two arms i.e., strength of two arms, X.7.5.
बाहून् arms, X.87.4.
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बृहद्भिः with the large, VI.1.11.
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बृहत्ऽभानो O vast of lusture, I.36.15; O great luminousness, X.140.1.
बृहन् O vastness, II.1.12.
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सहस्रजित् conqueror of a thousand-fold riches, V.26.6.

सहस्रपाथाः traveller of the thousand paths, VII.1.14.

सहस्रपोषिणं who increases the thousands, VIII.103.4.

सहस्रम् thousand, X.79.5.

सहस्रमुष्कं with its thousandfold mass of flame, VIII.19.32.

सहस्ररेताः thousandfold seeded, IV.5.3.

सहस्रपत् a thousandfold, III.13.7.

सहस्रशृंगः of thousand horns, V.1.8.

सहस्रसातमः powerful to win the thousand III.13.6.

सहस्रसां of the thousands, VIII.103.3.

सहस्रस्तरी (सहस्रस्तरी) one with thousand layers, X.69.9.

सहस्रा the thousands, X.80.4; X.80.5.

सहस्रात् to the thousand fold, V.2.7.

सहस्रिणः thousandfold, VIII.75.4.

सहस्रिणं of thousandfold, III.14.6; VI.8.6; VIII.43.15.

सहस्रिणी with her thousands, VII.15.9.

सहस्री thousandfold, VII.4.9; the thousand, VI.15.12.

सहस्रैः with the thousands, V.27.1; Note: thousand symbolises absolute completeness. But there are ten subtle powers of the illumined mind each of which has to have its entire plenititude.

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सहस्वः O forceful one, V.9:7; VII.4.4; master of strength or forceful, III.14.2; III.14.4.
सहस्वते to one who is strong, I.127.10; to the mighty, V.7.1.
सहस्वान् O forceful one, VI.5.6.
सहानाम् of strengths, X.6.5.
सहिषीमहि we might (shall) overcome, VIII.40.1.
सहीयसा by (his) forceful, VIII.39.5.
सहीयसे for the powerful, I.71.4.
सहूतिभिः by words which bear in them invocation, VIII.75.5.
सह्यसे one who is forceful, X.115.6.
सह्वान् overcomes, VII.12.2; overpowering, III.11.6.
सा that, such, IV.4.7; she, IV.2.10.
साकम् together, III.12.6.
साच्यं one that should be chosen, I.140.3.
सातये for the conquest, V.5.4; V.9.7; VII.15.9.
साता in the conquest, VI.10.3.
सातिं the conquest, VIII.23.29.
सातुः conquest, IV.6.7.
सातौ in safe-being, I.36.17; in seizing, VI.10.6.
सादयंते set within III.6.3.
सादयात् (आ-) bring to their session, VII.44.3.
साध achieve, accomplish, or make perfect, III.1.23; III.5.11; IV.3.8.
साधविष्टिभिः by his bearing them to the achievement of their desires, III.3.6.
साधत्ऽइष्टिम् one who accomplishes the seekings of sacrifice, III.2.5.
साधते he accomplishes, VIII.19.10.

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साधन् accomplishing, achieving or achieving the aim, III.1.17; III.5.3.
साधनं one who accomplishes, who accomplishes, III. 27.2; III.27.8; V.20.3; accomplisher, VIII.23.9; effective means, III.3.3.
साधंतः which accomplish, or which bring to perfection, VIII.40.9.
साधवः all accomplishing, VIII.19.8; that are good in the work, VI.16.43.
साधसे for the perfection, VIII.71.12.
साधुः efficient in works, I.70.6; perfect, I.67.1; V.12.6; accomplishing the aim, III.18.1; alright, VI.9.5; rightly, VI.15.16.
साधुं who achieves perfection, V.1.7.
साधुभिः on, or with, perfect (foundations), VIII.84.9.
साधुया with power to accomplish, V.11.4.
साधोः of the all accomplishing, or perfect, IV.10.2; VII.8.3.
सानवि on the peak, VIII.103.2.
सानसि conquering, IV.15.6; VIII.102.12; X.140.4.
सानु peak, VII.2.1; X.70.5; heights, VI.6.4; summit, III. 5.3; high plateaus, VII.7.2.
सानुनि the heights, VI.7.6.
सानुषु on the (three) peaks, II.3.7; mass, IV.5.3.
साम mass, IV.5.3.
सारस्वतेभिः with power of inspiration, VII.2.8; with muses of invocation, III.4.8.
साहदेव्य son of Sahdeva, IV.15.7.
साहि force (open), IV.11.2.
सिंहं a lion, III.9.4; V.15.3.
सिचत (आ-) pour, VIII.72.13.

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सिंचतीरिव (सिंचतीः इव) as with the ladle, X.21.3.
सिंचध्वं pour out, VII.16.11.
सिंचन्ति they pour out, VIII.72.10.
सितां tethered, IV.12.6.
सिध्र all-achieving, V.13.2.
सिध्राः effective, X.7.4.
सिंधवः rivers, I.72.10; I.73.6; I.140.13; VIII.44.25; VIII.40.8.
सिंधुः river or like a sea with its motion, I.65.3; I.66.5; ocean, V.4.9.
सिंधुं न as over the ocean, V.4.9.
सिंधुमिव as to the sea, V.1.5.
सिंधुषु in rivers, VIII.39.8.
सिंधूनां of the rivers, I.65.4; III.5.4; VII.5.2.
सिंधोः of the River, VIII.72.7.
सिसक्ति (सिषक्ति) clings to, I.66.1; (he) cleaves, X.5.1.
सिसक्तु cling to, VIII.75.13.
सिसक्षि (thou) clingest, I.73.8.
सिषासतः he conquers, VIII.103.11.
सिस्रते spread, V.1.1.
सिष्विदानाः sweating, IV.2.6.
सीक्षंत seek to overcome, VI.14.3.
सीदः hast taken seat, IV.3.2; VI.53; VI.15.16.
सीदत् takes his seat, V.11.2; X.12.1; take his session, X.46.6; may take his seat, VI.16.23; VIII.72.2; X.46.1.
सीदत sit (may you), X.70.8.
सीदति he takes his seat, IV.9.3.
सीदतु may sit, X.70.11; let him take seat, VI.16.41.
सीदन् (They) came (near), I.72.5; come, I.65.1; seated, I.65.5; may he take seat, VI.16.35.
सीदन्तु may (they) sit, V.5.8; X.70.6.
सीदस्व take thy established seat, I.36.9.

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सीं from every side, VIII.40.8; everywhere, I.36.1; IV.13.3; VI.1.1; all round, III.14.3; around, IV.2.6.

सु good, IV.12.1; wholly, IV.12.4; very, IV.6.1.

सुऽअग्नयः (स्वग्नयः) high of fire, VIII.19.7; high in the fire, VIII.60.6. well-armed with fire, VII.15.8.

सुऽअंगः of (or having) perfect body, X.1.1.

स्वञ्चः- (सु-अंचः) swift in movement, IV.6.9; true in movement, VII.10.3; one with just walk, VI.15.10.

सुऽअध्वर one who does aright, the pilgrim sacrifice, V.9.3; perfect guide of the sacrifice, V.28.5; doer of the pilgrim-rite VIII.23.5. who does well the pilgrim-rite, VIII.103.13; X.11.5; perfect in the pilgrim-sacrifice-pilgrim-rite, I.127.1; VIII.19.5; VIII.103.12; achieving the pilgrim-sacrifice, X.15.2.

स्वध्वरं perfect in the pilgrim-rite, III.2.8. one who is perfect in the rite of the path, VIII.40.11; one who makes perfect the rite of the path, VI.15.4; who effects the rite of the path, VI.16.40; who carries out well the pilgrim,-sacrifice, VII.16.1.

सुऽअध्वरा make good the ways of the pilgrim-sacrifice, VII.17.4; perfect ways of the pilgrim-sacrifice, III.6.6; they for whom are made easy the progression of the sacrifice, VI.10.1.

सु-अध्वरे (स्वध्वरे) which is perfect rite of the path, VIII.44.13.

सुऽअनीक O thou of the bright flame-force, VII.1.23; VII.3.6; one with plentiful front, VI.15.16; fair-front, IV.6.6.

सुऽअपत्यं (स्वपत्यं) full of progeny, VII.1.5; full of good offspring, VII.1.12.

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सु-अपत्यस्य of the good progeny, III.16.1; of the good children, III.19.3.

सुऽअपत्याय (स्वपत्याय) for the right birth of son, IV.2.11.

सुऽअपत्ये rich with offspring, III.3.7; for the fair offspring, IV.2.19.

सुऽअपसः (स्वपसः) perfect in their works, X.110.8.

सुऽअपस्यया by seeking for perfect works, III.3.11.

स्वपस्यते long for the good work, X.11.6.

सुऽअपाः the man of perfect works, V.2.11.

सुऽअपाक (स्वपाक) O far distant one, IV.3.2.

सुऽअभिष्टिम् (स्वभिष्टिम्) strong in its approach, VIII.19.32.

सुऽअवसं (स्ववसम्) one who gives perfect protection, V.8.2.

सु-अश्वः (स्वश्वः) with strong horses, IV.4.10; well-horsed, IV.2.4.

सुऽअश्वाः (स्वश्वाः) rich in horses, IV.4.8.

सुऽअश्व्यम् good power of the horse, III.26.3.

सुऽआधीः (स्वाधीः) perfect in thought, IV.3.4. just in (his) thinking, I.67.1. IV.3.4; having one's thoughts perfectly fixed, X.45.1; the perfect thinker, I.70.2.

सुऽआधीभिः (स्वाधीभिः) by those that place rightly the thought, V.14.6.

सुऽआध्यः (स्वाध्यः) one who has the right thought, VIII.43.30; perfect in thought, VII.2.5; VIII.19.17; deeply meditating, VI.16.7; deep-thinking, I.72.8.

सुऽआध्यं perfect in thought, I.71.8.

सुऽआभुवः (स्वाभुवः) are close to thee; are intimate, X.21.2; crowding increasing, X.122.3.

सुऽआभुवं (स्वाभुवं) that comes swiftly, V.6.3.

सुऽआसः the beautiful, X.3.4.

सुऽआसम् (स्वासम्) fair of face, IV.6.8.

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सुऽआहुतः (स्वाहुतः) fed with the offerings, VII.16.7; VIII. 39.6; well-fed with oblation, III.27.5.
सुऽआहुतं (स्वाहुतं) offerings cast, (in him), VII.12.1.
सुऽउक्तानि (सूक्तानि) utterances, VIII.44.2.
सुऽउक्तेभिः with perfect expression, perfect in expression, I.36.1.
सुऽउक्तैः (सूक्तैः) with the perfect words, I.70.3.
सुऽउपायनः (सूपायनः) easy of access, I.1.9.
सुकर्मणः perfect in action, IV.2.17.
सुकीर्तिः glory, V.10.4.
सुऽकृतः doers of good deeds, IV.4.13.IV.13.1; V.4.8.
सुकृते for the doer of great deeds or good deeds, V.4.11; X.122.3.
सुकृत्सु in the doers of good, VII.9.1.
सुकेतवः having the rays of intuition, III.7.10.
सुक्रतवः who are perfect in will, VII.2.2.
सुक्रतुः strong of will, V.11.2; VII.3.9; VII.9.2; X.91.3; having perfect power of working, V.25.9; mighty of will, VI.7.7.
सुक्रतुं strong in will, VIII.19.3; VIII.19.17; VIII.84.8; will effective, I.12.1.
सुक्रतुयसे thou puttest thy strength of will, X.122.6.
सुक्रतो O strong of will ! IV.4.17; V.20.4; X.70.1; X.74.7; O mighty of will, VI.16.3; VI.16.29; O strong will, VII.16.6; X.122.2; X.122.6.
सुक्षितयः worlds of happy dwelling, VIII.43.18.
सुऽक्षितिं to the happy abode, VI.2.11; happy worlds, X.20.10...
सुक्षितीः happy worlds, V.6.8; VIII.84.6.
सुखतमे in the happiest, I.13.4.
सुखैः with (his) happy, V.5.3.

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सुगंधिना fragrant (in), VIII.19.24.
सुगान् easy to go; easy to walk on, X.51.5.
सुगार्हपत्याः accomplished in the works of the master of the house, V.4.2.
सुचंद्र O delightful flame, V.6.5; V.6.9.
सुचेतसं perfectly conscious, VII.3.10; VII.4.10.
सुचेतुना by the perfect consciousness, I.127.11.
सुजनिमा giver, or creator, of perfect birth, X.2.7.
सुजंभः strong-tusked, VIII.60.13.
सुजात O high born (fire), X.51.7; perfect in thy birth, V.21.2; VII.8.5; perfectly born, III.15.2; X.7.2; X.7.6; well-born, VIII.74.7; X.79.7.
सुजातम् well-born, I.65.2; VIII.103.1; X.5.1.
सुजाताः came to perfect birth, I.72.3; born to perfect birth, VII.1.4.
सुजातासः who have come to perfect birth, V.6.2; of perfect birth, VII.1.15.
सुजिह्व thou with thy high tongue of flame, X.110.2.
सुर्जूणिः swift, IV.6.3.
सुज्योतिषः full of light, III.20.1.
सुतं pressed out, VIII.38.4; offering of Soma, offered wine, III.12.1; III.12.2.
सुतवतः of him who offers the wine, III.25.4.
सुतसोमवद्भिः by men who have pressed the Soma wine, X.69.11.
सुतसोमाय for one who has pressed the wine, IV.2.13.
सुतुकः the swift, X.3.7.
सुतुकेभिः with the swift, X.3.7.
सुते into the wine that is pressed, VIII.72.13.
सुत्यजं shooting well (thy shafts), VIII.60.16.

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सुदक्षः discerning, V..11.1; X.91.3; perfect in discernment, V.11.1; with wise discernment, III.4.9; VII.2.9.
सुदक्षं of perfect discernment, III.23.2; the wise of understanding, VII.1.6; VII.2.3; right judgement, VIII.19.13.
सुदत्र O great giver, VII.8.3.
सुदर्शतरः vision of whom is brighter, i.e., one who is better seen, I.127.5.
सुदानवः lavish giver, VIII.103.7; great givers, III.26.5; VIII.19.34; one whose gifts are rich, VI.16.8.
सुदानवे for the great giver, VI.2.4.
सुदानुः munificent, IV.4.7.
सुदानुं the great giver, III.26.1.
सुदिनत्वे in the brightness, X.70.1.
सुदिना happy days, VII.11.2; brightness of the day, IV.4.7.
सुदिनानि good days, IV.4.6.
सुऽदिवः heaven, X.3.5.
सुदीतये for a splendid light, VIII.71.14.
सुदीतिभिः by (his) high illuminings, V.8.4; with perfect outshinings, V.25.2.
सुऽदीति perfect in light, III.17.4; perfect thinker, III.27.10.
सुदीती with a bright light, VII.1.21.
सुदीदिति radiant, VIII.19.4; full of light, III.9.1.
सुदुघेव like good milch cow, VII.2.6.
सुदुघा good milch-cow (giving good milk), IV.1.13; X.69.8.
सुदुघां (that is) a good milch-cow, X.122.6.
सुदृशः one who has true seeing, V.3.4.
सुदृशम् perfect in vision, III.17.4; one having perfect vision, VI.15.10.

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सुदृशीकः perfect in vision, V.4.2.
सुदृशीकरूपः in his form of perfect vision, IV.5.15.
सुदोघे good milch-cows, III.15.6.
सुद्युतः in his beautiful splendour, VIII.2.3,4.
सुद्युते utterly bright, I.140.1.
सुद्युम्नाम् luminous, III.19.2.
सुद्योत्मानम् with splendours of light, II.4.1.
सुधित well-established, IV.6.7; well planted, IV.6.3.
सुधितं firmly established, VIII.23.8; well-established, I.140.11; well-founded, IV.2.10; V.3.2; well-confirmed, VI.15.2; well-placed, VII.7.3.
सुधिता well-founded, VII.60.4; firmly placed, X.70.8; well-established, X.115.7.
सुऽधितानि firm-based, VI.15.15.
सुधुरः one with firm yoke, I.73.10.
सुधुरा that bear aright the yoke, V.27.2.
सुध्यः wise thinkers, IV.2.14; right thinkers, VI.1.7.
सुनिधा with a perfect placing, III.29.12.
सुनिर्मथा with the good churning, III.29.12.
सुनीतिः by (thy) right leading, VIII.60.11.
सुन्वतः pressing the wine, VIII.38.8.
सुन्वते for one who presses the wine of his delight, V.26.5; VI.16.5.
सुपत्नी wives happy in their spouse, VI.3.7.
सुपाणी with beautiful hands, I.71.9.
सुपित्र्य O high-born, X.115.6.
सुपुत्रा mother of mighty sons, VII.2.11.
सुपूतं purified, V.12.1; VII.4.1.
सुप्रऽअयनाः (सुप्रायणाः) easy of approach, V.5.5; X.110.5.
सुप्रकेतः full of conscious knowledge, X.3.3.
सुप्रतिचक्षं closely regarding all, VII.1.2.

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सुप्रतीकं fair of front, VII.10.3. one with true front, VI.15.10.
सुप्रतीके (they) having fair front, V.5.6.
सुप्रतू he who breaks through, or he who overcomes, VIII.23.29.
सुप्रतूर्ति victorious, strong to break through, III.9.1.
सुप्रनीतिः perfect in (his) leading, I.73.1; giving good-leading, IV.2.13.
सुप्रनीते O perfect guide on the way, III.15.4; perfect leader of the way, III.1.16.
सुप्रयसं one with satisfying gifts, VI.11.4; in whom are strong delights, II.2.1.
सुप्रीतः glad, VIII.23.13; well-satisfied, V.21.2.
सुब्रह्मा of the perfect Word, VII.16.2.
सुभगः the happy one, V.8.3; VIII.19.14; fortunate, IV.4.7; felicitous, VI.13.1.
सुभगम् full of happiness, III.9.1.
सुभगस्य of (one) felicitous, III.18.5; IV.1.6.
सुभगां fortunate, X.140.5.
सुभगे O blissful ones, X.70.6; rich in joy, I.36.6.
सुभासं luminous, VIII.23.20.
सुभृतः well-nourished, VIII.19.27.
सुमख strong in sacrifice, IV.3.14.
सुमखाय to one great in sacrifice, IV.3.7.
सुमत् happy, V.2.4.
सुमत्ऽरथः with happy chariot, III.3.9.
सुमतिः right thinking, VIII.103.9; true thinking, III.1.3; III.5.11.
सुमतिम् right thinking, I.73.6; X.11.7; right-mindedness, IV.4.6; V.1.10; grace of mind, V.27.3; right mind, VII.6.6; true thought, VI.2.11; VI.14.6; right understanding, VI.15.6.

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सुमतीः right thinkings, IV.1.2; X.10.10.

सुमतौ in (thy) true, or right, thinking, or in thy grace, VI.1.10; VIII.44.24.

सुमत्या by our perfected mentality, V.25.3.

सुमनसः right-minded, IV.4.9; VII.4.4.

सुमनस्यमानः having thy mind at ease, X.51.5; X.51.7.

सुमनाः one who has the truth of mind, III.4.1; perfect in mind, I.36.2; I.36.6; right-minded, III.18.1; IV.10.3; right-thinking, V.1.2; VII.1.9; VII.8.5; one who has the right mind, III.9.3; III.19.1; great of mind, IV.3.15.

सुमन्मभिः by high thoughts, III.2.12.

सुमंतु who grasps perfectly, X.12.6.

सुमहः O mighty one, X.7.7.

सुमहान् great one, VII.8.2.

सुमित्रः the good friend, X.69.5; friendly one, X.69.3.

सुमित्रा friendly, X.69.1.

सुमित्रेषु in the friendly people or in the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names, X. 69.7.

सुमृळीकः blissful, IV.1.20.

सुमृळीकाय for the happy, IV.3.3.

सुमेकः firm or constant, IV.6.3.

सुमेके firmly founded; firmly established, III.15.5; fixed; firm, III.6.10.

सुमेधाः wise of mind, X.45.7; wise in understanding, III.15.5.

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स्वदय make sweet, X.110.2.
स्वदाति that in which he takes pleasure, that of which he enjoys the taste, X.70.10.
स्वधया by the law of (his) nature, III.17.5.
स्वधर्मन् by self-law, IV.13.5; in the Supreme self-law, III.21.2.
स्वधा by the nature; by (thy) self-nature, VI.2.8.
स्वधां self-law, VII.8.3.
स्वधाभिः by the self-laws, III.26.8.
स्वधावः O Lord of Nature, X.11.8; master of the self-law, V.3.5; one who has the self-fixity, I.36.12; one who has the self-law, III.20.3; IV.10.6.
स्वधावतः in the law of his nature, VIII.44.20.
स्वधावन् one who upholds the self-law, V.3.2.
स्वधावान् faithful to self-law, IV.12.3; one with his self-law, IV.5.2.
स्वधितिः axe, VII.3.9; VIII.102.19.V.7.8.
स्वधितिम् axe, III.2.10.
स्वनयत् making sound, neighing, X.3.6.
स्वनाः sounds, X.3.5.
स्वं (their) own, VIII.72.14; X.1.3; X.12.1; its own, III.7.6.
स्वयं thyself, VII.8.5; X.7.6; X.91.5; themselves, V.12.5.
स्वयशस्तरः greater in the self-glory, V.17.2.
स्वयशस्तरं very great in its self-glory, VIII.60.11.
स्वया with its own, VII.3.9.
स्वराजं self-ruler, I.36.7.
स्वराज्यम् self-empire, II.8.5.
स्वरुः arrow-shaft, IV.6.3.
स्वरे upon the cry, VIII.72.7.
स्ववृक्तिभिः by our self-purifications, X.21.1.
स्वसारः sisters, IV.6.8; I.71.1.

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स्वसारम् sister, X.3.3.
स्वसृः sisters, X.5.5.
स्वसेतवः with its own bridge, VIII.39.10.
स्वस्तये for weal, III.10.8; for our happy state, I.1.9; V.17.5; for the blissful state, V.28.2; for the peace, VI.15.18.
स्वस्ति (to) the peace, VI.2.11; in peace, VI.14.6.
स्वस्ति for (his) weal, IV.11.6; happily, VI.4.8; in peace, V.4.11; well-being, felicity, X.7.1; blissful, state, V.16.5.
स्वस्तिभिः with all kinds of weal, VII.1.20; VII.3.10; VII.4.10; X.122.8.
स्वस्य of his own, V.18.2.
स्वसॄां of the sisters, I.65.4.
स्वाः their own, I.72.5.
स्वा its own, VII.1.6; one's own, VII.7.2.
स्वादनं sweet taste, V.7.6.
स्वादिष्ठा most sweet, IV.10.5.
स्वाद्या the sweetener, or the taster of all foods, I.69.2.
स्वानः cry, V.25.8; voice, V.10.5.
स्वानासः voices, V.2.10.
स्वानिनः thunderers, III.26.5.
स्वां thy own, one's own, VIII.11.10; VIII.44.12.
स्वायां in his own, I.71.5.
स्वायै for its own; for thy own, V.4.6; X.8.4.
स्वावृक् perfectly achieved, X.12.3.
स्वाहा with Swaha; in Swaha, V.5.11; VII.2.11; VII.3.7; X.2.2.
स्वाहाकृतं made Swaha, X.110.11.
स्विद् indeed, VIII.102.3.
स्वे in his own, IV.4.7; in one's own, I.1.8; V.1.8.

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स्वेदं sweat, V.7.5.
स्वेभिः with his own, VI.3.8.
स्वेषु in his own, VIII.84.8; X.8.2.
स्वैः by their own, I.68.4.

ह

ह for, VIII.75.3; indeed, IV.5.11; IV.5.12; IV.5.13; X.5.6; X.12.1.
हंसः swan, I.65.5.
हन् slaying, VII.9.6.
हनवः jaws, VIII.60.13.
हनू jaws, X.79.1.
हंतवै to slay, V.2.10.
हंतारम् slayer, X.87.22.
हन्ति (he) slays, VI.13.3; VIII.84.9; X.87.11.
हन्तु slay (imp.), X.87.5.
हरः wrath, X.87.25.
हरयः bright, VIII.43.4.
हरसा with (thy) flame of wrath, X.87.5; X.87.10; X.87.25; by the heat of wrath, X.87.14; with the flame of anger, X.87.16.
हरिः a tawny lion, X.79.6; resplendent, VII.10.1.
हरितः (thy) shining horses, VII.5.5; bay-coloured, IV.6.9; brilliant, IV.13.3.
हरिभ्यां with two bay-horses, IV.15.7.
हरिवः thou of the bright horses, VIII.40.9.
हरिव्रतम् luminous in the way of his working, III.3.5.
हरी two shining or sacred horses, IV.15.8; V.27.2; the two shining horses of Indra, identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental

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Truth-Consciousness; right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind.

हर्म्येषु in our mansions, X.46.3.

हर्य respond to joy, VIII.44.2; X.122.2.

हर्यतः joyful, VIII.44.5; luminous, or beloved and adorable, III.5.3; rejoicing, X.11.6.

हर्यतस्य of him in his full delight, VIII.72.18.

हर्यन् rejoicing, X.4.3.

हर्यमाण rejoicing, III.6.4.

हर्याः should take joy or delight, V.2.11.

हर्षतः of the joyful, I.127.6.

हर्षस्व have joy; rejoice, VIII.19.29.

हवते (he) calls, III.20.1; X.150.5.

हवं call, IV.9.7; V.14.5; VIII.43.22; VIII.74.11; X.70.10.

हवमानाय for the one who calls, III.5.11.

हवामहे we call (thee), I.127.8; VIII.11.6; X.150.2.

हविः offering, oblation, V.5.11; V.6.5; VI.16.47; VII.2.10; VIII.60.14; X.20.5; X.91.15; X.110.11; sacrifice, V.1.11; V.4.4.

हविःऽअद्याय to eat of the offerings, VII.11.5.

हविःऽकृतः of the giver of oblation, VIII.60.15; VIII.102.13.

हविःऽकृतं who creates the offerings, I.13.3.

हविःऽदे to giver of the offering, IV.3.7.

हविःऽपतिः the Lord of the offerings, I.12.8.

हविःऽभिः with oblations, III.14.3.

हविषः of offering, VII.11.4; X.51.7; X.51.8; X.91.1.

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हविषा by the offerings, IV.4.9; with the oblation, III.17.2; V.3.6; V.28.1; VII.2.4; X.20.8; X.191.3.

हविष्मतीः full of the oblation, VIII.23.22.

हविष्मतीम् bearing the oblation, III.19.2.

हविष्मते to one who has the offerings, I.13.1; one who brings the offerings, V.2.12.

हविष्मंतः bringing the offering, V.9.1; VIII.74.2; X.70.3; one who brings the offerings, VII.11.2; givers of offerings, X.122.4; accompanied by offerings, X.91.9; bearing the offering, III.27.1; giver of the oblation, III.13.2;

हविष्मान् with the offerings, I.12.9; giver of the offerings, I.127.10; bringer of the offerings, VI.10.6; VI.16.46.

हवींषि offerings, X.2.2; X.6.3; X.70.8; X.70.10; X.91.8; X.110.10.

हवीमभिः with hymns that summon the Gods, I.12.2.

हवेषु at the call, X.4.1.

हव्यः one to be called, one we must call, III.5.3; V.17.4; VIII.71.15; X.6.7.

हव्यदातये for the giving of the oblation, V.26.4; for the gift of the oblation, VI.16.10.

हव्यदातिभिः with or by the gifts of the oblation, VIII.19.13 VIII.23.15; VIII.23.21; with the gifts of offering, IV.8.5.

हव्यदातिम् that which we shall give as offerings (to the Gods), that which is to be given as offering, X.7.7 the gift of the offering, VII.16.9; gift of the oblation, VI.1.9; giver of the offering, III.2.8.

हव्यम् the offering, IV.9.6; VII.4.1; X.8.5; X.12.2; X.80.4; X.110.10; oblation, VI.2.10.

हव्यवाट् the bearer of our offerings, I.67.1; III.27.5; V.4.2; V.6.5; V.28.5.

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हव्यवाहनः carrier of our oblation, I.36.10; V.11.4; V.25.4; VIII.19.21; X.150.1.
हव्यवाहनं a carrier of offerings, V.8.6.
हव्यवाहं the carrier of offering; the bearer of offering, I.12.2; IV.18.1; V.15.4; VI.15.8; VII.10.3; VII.11.4; VIII.102.17; X.46.4; X.46.10.
हव्या the offerings (that must be given), I.127.8; IV.9.5; V.7.3; V.9.1; V.14.1; V.18.1; VI.12.2; VI.15.14; VII.2.2; VII.9.1. VIII.60.15; oblation, X.20.5.
हव्यानि offerings, IV.15.3; V.15.3; V.5.10; VIII.44.8; VIII. 74.3; X.51.5.
हव्याय for the offerings, V.14.3.
हव्येभिः with offerings, VII.8.1.
हव्यैः with offerings, V.3.8; V.4.7; VII.3.7.
हस्कर्तारम् creator of smile, IV.7.3.
हस्तच्युती by the hands' fall, VII.1.1.
हस्ते in (his) hands, I.67.2; VI.16.40.
हस्तेभिः with the hands, IV.2.14.
हासुः leave; abandon, VIII.75.8.
हि for, IV.20.2; V.2.4; V.5.2; V.25.2; VI.1.13; X.1.7; X2.6; indeed, V.2.2; V.2.4; V.7.5; VI.1.1; X.5.4; X.8.4; X.12.5; certainly, IV.6.1; V.4.6; X.6.7; X.20.6; verily, V.7.7.
हिंस्रः destroyer or destruction X.87.3.
हिंस्रम् fierce, (adv.) X.87.9.
हिंस्रा cruel, X.87.5.
हितः well-founded, X.140.3; established, V.1.5; VIII. 60.4; set, VI.16.1.
हितप्रयसः having placed gifts of our pleasure, VIII.60.17.
हितं founded, III.12.8; X.7.5; hidden, IV.5.8; V.11.8; urged, VIII.43.25; abiding, IV.7.6.

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हितमित्रः good and friendly, I.73.3.
हितेषु in established things, V.1.5.
हिनोषि thou speedest, VI.13.3; VIII.71.5.
हिन्व send (to us); or speed for us X.156.2.
हिन्वन्ति (they) urge, VIII.44.19. send (they), VII.6.2; lay, VIII.43.29.
हिन्वन्तु (may) speed, X.156.1.
हिन्वस्य shooter, VIII.40.9.
हिन्वानः illumining, (inspiring), VII.10.1.
हिन्विरे urged (they) VIII.43.19; raced, V.6.6.
हिन्वे sets it to gallop, IV.7.11.
हियानस्य of one who gallops, II.4.4.
हिरण्यदंतं golden-tusked, V.2.3.
हिरण्यया golden, VIII.72.12.
हिरण्यरथः golden chariot, IV.1.8.
हिरण्यरूपम् golden of form, IV.3.1; X.20.9.
हिरण्यऽसंदृशः one who is a vision of gold VI.16.38.
हिरिश्मश्रुम् golden-maned, X.46.5.
हिरिश्मश्रुः one with golden beard, V.7.7.
हुरः thief, IV.3.13.
हुवानः calling, VII.7.3; VIII.74.13.
हुवानाः calling to, IV.1.13.
हुवे I call, V.18.3; VI.5.1; X.150.4.
हुवे (आ-) I invoke, VIII.102.4.
हुवेम let us call, VIII.23.20; VIII.60.17; invoke (let us), X.45.12; (may we) call, I.127.2.
हूतः called, IV.15.7.
हूयते is cast, I.36.6; V.6.5.
हूयमानः art called, being called, X.122.5.
हृणीतां may he wrath, VIII.103.12.
हृणीयमानः grow wrath, V.2.8.

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हृत्तः from his heart, X.11.6.
हृदः from the heart, X.5.1.
हृदयानि (your) hearts, X.191.4.
हृदये in heart, X.87.4; X.87.13.
हृद्भिः with hearts, VIII.43.31.
हृदा with, or by, or from, the heart, I.67.2; III.26.8; V.4.10; VI.16.47; X.91.14.
हृदि in (his) heart, X.91.13.
हृदिस्पृशं touching the heart, IV.10.1.
हृदे to the heart, I.73.10; V.11.5.
हृषीवतः of the joy-giving, I.127.6.
हेत्याः from missile, X.87.19.
हेम्यावान् with golden trappings, IV.2.8.
हेळः wrath, hatred, IV.1.4.
हेषक्रतवः roaring, III.26.5.
हेषस्वतः of one that neighs aloud, VI.3.3.
होतः O priest of the call, IV.4.11; IV.6.1; V.10.7; summoning, priest, VI.15.14.
होता priest of the call, IV.6.4; V.1.6; VI.1.1; VI.1.2; VII.7.3; VII.7.5; VII.8.2; VII.9.1; VIII.75.1; X.1.4; X.2.3,5; X.6.4; X.11.3,4; X.12.1,2; X.21.1; X.46.1,8; priest of the sacrifice, I.36.5; priest of invocation, I.73.1; summoner, X.110.3; sacrificant, X.91.1; priest of the offering, VII.2.10.
होतारः the priests of the call, VIII.60.16; VIII.72.9.
होतारम् the priest of the call, IV.3.1; V.1.7; X.7.5; X.11.3; priest of invocation, VI.15.4; the flames, VI.15.7.
होतारा priests of call, V.5.7.
होतुः for the priest of the call, III.6.7.
होतृभिः by the priests of oblation, III.10.4.
होतॄणां of priests of the call, VIII.102.10; X.2.1.

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होत्रम् the call, x.91.10; invocation, x.2.2; priest-hood, III.17.2.
होत्रात् from the sacrificants office, x.51.4.
होत्राय towards the offering, VI.11.1.
होत्राभिः by the greatness of the oblation, I.36.7; x.11.5.
होत्राविदं who knowest the word of invocation, v.8.3.
ह्वृत् *vide*, परिह्वृत्
ह्वृतः the hurters (acc. plu.) VI.4.5.
ह्वयंते (वि-) call on every side, वि- on every side, x.80.5.
ह्वये I call hither, I.13.3.
ह्वरः crookedness, v.20.2.
ह्वार्यः one of winding ways, VI.2.8.
ह्वार्याणां of crookednesses, v.9.4.

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